

THE SPIRIT OF MISSIONS.

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No. 2.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, JANUARY 9TH, 1894.

—THE first meeting in the Church Missions House was held on Tuesday, January 9th. The following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Littlejohn, Whitaker, Scarborough, Worthington and Vincent; the Rev. Drs. Smith, Satterlee, Shipman, Huntington, Applegate, Brown and Greer, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert and Anstice; and Messrs. Vanderbilt, Low, Mills, Cutting, Whitlock, Chauncey, Marvin and Morgan. The Right Rev. Drs. Wm. A. Leonard and Wells, *ex officio* members, were also in attendance.

—Immediately upon organization a communication was submitted from the Rev. M. M. Marshall, president of the standing committee of the Diocese of North Carolina, announcing the death, at his home in Raleigh, on the morning of December 13th, of the Right Rev. Dr. Theodore B. Lyman, who was an elected member of the Board. The Right Rev. Dr. Vincent, the Rev. Dr. Shipman and Mr. Mills, a committee appointed for the purpose, before the close of the meeting, presented the following resolutions, which were adopted by a rising vote:

“*Resolved*: That this Board has heard with sorrow the communication informing it of the death of the Right Rev. Theodore Benedict Lyman, D.D., LL.D., Bishop of North Carolina, on December 13th last, and that it desires to place on record its grateful recognition of his long and faithful membership of this Board, of his lively interest in its proceedings, and of the special services which he has rendered the missionary cause. He was perhaps the most diligent in attendance on its meetings of all members of this Board living at a like distance. At the advanced age of nearly eighty, he attended the recent Missionary Council in Chicago. His recommendation to the Council of a ‘United Monthly Mission Service’ met with an enthusiastic response in the hearts of all present and was unanimously adopted. If the Church at large would as unanimously act upon this recommendation of the late Bishop of North Carolina it would prove to be one of the most stimulating and powerful agencies for good in our missionary work.

“*Resolved*: That this Board tenders its respectful and sincere sympathy to the afflicted family of the deceased Bishop.

“*Resolved*: That these resolutions be spread upon the minutes of this meeting, and that the Secretary be instructed to send a copy to the afflicted family and also copies to the Church papers for publication.”

—The Right Rev. Dr. Williams, Presiding Bishop, renominated the Rev. Henry Forrester for the position which he now holds in the Church work in Mexico, for one year from date of his reappointment. Whereupon it was

“*Resolved*: That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions as the clergyman of this Church to whom for a second year shall be assigned the duty of counselling and guiding the work of those Presbyters and readers in Mexico who have asked for the fostering care of this

Church to be extended to them as a mission, provided that this Board is not responsible for his salary unless from funds especially contributed for Mexico."

—A statement was presented from the Presiding Bishop in response to the action of the Board at the previous meeting, showing that it was impracticable, in his judgment, either to call the House of Bishops together for an election of a Bishop for Alaska or for him to put a Bishop in charge of the work, since the objection would immediately be raised that as there had never been a Bishop in the jurisdiction there could be no vacancy.

—Seven of the Domestic Bishops having missionary work under their jurisdiction communicated to the Board their action with regard to the appointment of missionaries and their stations and stipends, and their requests were formally approved.

—Letters were submitted from the Right Rev. Drs. Holly, Ferguson, McKim and Graves. Bishop Ferguson's last letter was written on shipboard and mailed at the Canary islands. He was expecting to reach Monrovia December 29th. He explains at length why he was unable to accept the Board's invitation to remain longer in the United States at this time, and promises to come more frequently. He has established his family at Monrovia, where he will reside a part of each year. The Bishop of Tokyo conveyed the information that he had bought two additional lots for St. Paul's College (containing about five-eighths of an acre) at a cost of \$2,098. He is relying upon prompt contributions for the rebuilding of the college, which, it will be remembered, has become immediately necessary as the old buildings have been condemned. From Bishop Graves word was received that the building contract has been made for the erection of a new Christ's Hospital for Men at Wuchang on a lot of ground to the south of the Elizabeth Bunn Memorial Hospital for Women and Children. The Bishop makes an appeal for \$500 to rebuild on the lot at Fukai, Wuchang, the native mission houses behind the chapel, which were razed last summer because they were unsafe. This is the station where the principal evangelistic work at Wuchang is done, and the new buildings are required for use as a dispensary and day-school. He also sends an appeal for \$1,000 for the erection of a chapel in that part of Hankow where the Rev. S. C. Hwang's work is located, which is published beyond.

—With regard to the Church Missions House, a committee reported fixing the rates of rental for the different portions of the building not to be occupied by the Society.

—By resolution the General Secretary was authorized and requested on behalf of the Board to address a letter to the American Bible Society expressing its appreciation of the pleasant relations so long existing between the two societies and the constant courtesy that has been extended to this Society and its officers during a period of forty years.

DEDICATION OF THE CHURCH MISSIONS HOUSE.

WE entered the Church Missions House on New Year's Day, and the feast of dedication fell on January 25th, the day on which the Church celebrates the conversion of the great Apostle to the Gentiles. In the morning of that day at 9 o'clock we gathered, for the first time in our new missionary home, at the Table of the Lord to commemorate His infinite sacrifice for the sins of the whole world, and to feed upon the sacred emblems of His love for us and for all mankind. It was a great privilege to have with us the Bishop of Albany, the Vice-President of the Board of Managers, and a number of the friends of missions, who had learned that the service was to be held at that hour. That Holy Communion was the beginning of our formal entrance upon the possession of our rooms in the Church Missions House.

At the hour of noon the usual mid-day prayers were said, and it being the day for the monthly meeting of the officers of the Woman's Auxiliary, the attendance was unusually large and the service, though brief, was marked by fervor and impressiveness. After prayers the Auxiliary's officers repaired to the Library and held their first meeting, which was indeed the first conference of any kind held in the new Mission Rooms. They showed that they realized the call to larger things which the change denoted by resolving to send out two women to the missions and to support them, and by pledging \$1,400 of the \$2,000 required for that purpose.

The Service of Dedication was appointed for three o'clock in the afternoon, and at that hour, the rooms being thrown into one, the assemblage filled the space, occupying not only the seats, but all the standing room that was available for seeing and hearing. The members of the Board were seated directly in front of the chancel.

The dedicatory service was said by the Bishop of Albany for the Presiding Bishop, who was unable to be present, and by his appointment. The Bishop of New York, in behalf of the Building Committee, of which he is Chairman, made the due presentation of the building in an address of singular felicity. The Bishop of Albany accepting the Missions House in behalf of the Board of Managers in fitting terms, then proceeded with the service. The declaration of dedication, which preceded the benediction, is given as the frontispiece of this number of *THE SPIRIT OF MISSIONS*. The entire exercises occupied but an hour, including the addresses, and were beautiful, dignified, and complete. It is a matter of sincere regret that we are not able to report the addresses on the occasion, as they were not committed to writing. They deserved to be preserved as part of the history of an event of great interest and importance.

In the evening of St. Paul's Day from eight o'clock till ten o'clock the whole House was lighted and wide open to welcome its friends.

Thus by appreciative and solemn ceremony the Board of Missions has entered its new quarters for the discharge of the great work which has been committed to it by the Church.

TURNING A FAST INTO A FEAST.

THE season of Lent is a time for unusual self-denial. The summons this year should reach every Christian with more than common impressiveness, and it should find us all in a frame of mind to welcome the dear feast of Lent by putting such restraint upon our desires and appetites as will manifest our hearty sympathy with the sacrifices which the stringency of the times forces so large a number of our fellow-men to make. But we shall miss the wholesome influence of the season if we fail to keep in view a clear purpose to make our self-denial inure to the benefit of those who are in need. On the other hand we may extract sweets from the bitter if we make all that we can save serve us for larger liberality to the Church and to the poor by bringing into God's house the fruit of our sacrifices and the gifts of our bounty. This may be an especially blessed season to each of us if we dispense abroad and multiply God's gifts by sharing them with others, thus making our liberality abound to supply their necessities.

SUNDAY-SCHOOL OFFERINGS.

THE Sunday-schools are in line again this year for the Lenten Offering, and the indications are that there will be no lack of enthusiasm for missions. Very much will depend upon the Sunday-school officers and teachers. If they are alert and keep the children's interest aroused the work will go forward joyfully as the season advances, and Easter will bring a grand ingathering. Parents, too, may do much to help on the movement by manifesting an interest in it from week to week and encouraging the children in their effort.

We wish every Sunday-school and all, even to the youngest, children in the families, might be banded together in this year's Lenten Offering. If any school or family has not received already a supply of pyramids let a request be sent to the Church Missions House, New York, stating the number desired, and they shall be forwarded immediately.

PRAYER BOOKS AND HYMNALS.

PRAYER BOOKS can now be obtained at fifteen cents each, and revised Hymnals at twenty cents each. There is now no reason why every parish and mission in the Church should not at once introduce the new Prayer Book. Prayer Book distribution should be stimulated by the low price at which the book is offered.

The American Prayer Book Fund, by which this reduction in price has been brought about, advertises in *THE SPIRIT OF MISSIONS*, that it is ready to supply these Prayer Books, through Mr. Thomas Whittaker, No. 2 Bible House, New York.

GEORGE W. CHILDS PASSING AWAY.

As we are about going to press Mr. George W. Childs is reported as lying at the point of death at his home in Philadelphia. Few men have been more appreciated during life, and his death will cause deep and wide-spread sorrow. His remarkable success was due to his large capacity, singular foresight joined to quick and intuitive knowledge of men, clearness of decision and strength of purpose. Whatever he put his hand to prospered and his wealth increased rapidly. Combined with an easy management of affairs was a largeness of sympathy and kindness of nature which brought him close to his fellow-men and made him always considerate of their welfare as well in the conduct of his enterprises as in the dispensation of charity. The paper which made his fortune is conducted on a high plane, not pandering to the baser elements of society, but guarding the purity of the home and seeking to lift up the life of the community. It is an example of great prosperity in the pursuit of lofty principle and benevolent purpose.

Mr. Childs was the strong master of his business and the equally strong master of his success. His wealth did not possess him but he possessed it, and did with it as he would, feeling the power and responsibility which it imposed upon him. His benefactions were unceasing and general, but discriminate. He gave cheerfully or withheld resolutely, according to his judgment, but always with utmost kindness and courtesy. Every good cause found in him a

sympathetic friend, and the number of persons who first and last have been helped by him cannot be told. Others will enumerate his many public benefactions, and we will only mention one of the last of them, which was the erection of the Prayer Book Cross on the Pacific coast in California to commemorate the first religious service in English on our shores.

A wise man, kind and strong, gallant and patriotic, he has been a true nobleman, and his departure will leave a vacancy in the foremost rank of the men of this generation.

UNDERSTANDING THE TIMES.

THERE is a time for all things—a time to sow and a time to reap; a time to get and a time to lose; a time to keep and a time to give; and he is a wise man who understands and reads the signs of the times. The present is a time, not for getting, but for giving; not for gathering, but for scattering; not for saving, but for spending. There has come a pause in the affairs of men; their plans of accumulation have been brought to confusion, and they are made to realize that a man's life consisteth not in the abundance of the things that he possesseth; that it is of more importance what a man is than what he has; how he uses what he has than how great is his store. Those who in times like the present are living selfishly, ever on the defensive, trying to avoid claims upon their charity, to ward off appeals, and to keep and save are refusing to learn from the teachings of Divine Providence; while those who are zealous in doing good, seeking opportunities and ministering freely of their substance to the bodily and spiritual wants of their fellow-men are moving in harmony with God's purposes, and are partakers of His nature "who maketh His sun to rise on the evil and on the good, and sendeth rain upon the just and upon the unjust."

A SUMPTUOUS PRAYER BOOK FOR THE CHURCH MISSIONS HOUSE.

WE gratefully acknowledge a gift from the Committee on the Standard Prayer Book of the General Convention of 1892 to the library of the Church Missions House of a copy of the superb large-paper edition of the Book of Common Prayer. This edition of the Prayer Book has been put into print, the sub-committee on printing say, primarily in compliance with the provisions of Canon xxii., Title I., which require that a copy of the new Standard be sent to "the Ecclesiastical Authority of each diocese or jurisdiction, in trust for the use thereof, and for reference and appeal in questions as to the authorized formularies of this Church." Certain complimentary copies go to libraries designated to receive them.

The Prayer Book presented to the Church Missions House was used for the first time in a celebration of the Holy Communion by the Right Rev. Dr. William Crosswell Doane, Bishop of Albany and Vice-President of the Board of Managers, in the Chapel of the Church Missions House, at nine o'clock in the morning of St. Paul's Day, Thursday, January 25th, 1894, being the beginning of the series of religious services which took place in the House on that the day of its solemn dedication to the glory of God and the Domestic and Foreign missionary work of the Church.

BRIEF MENTION.

A CLERGYMAN, working in a large missionary region, to whom we recently sent notice that a stipend had been voted to him, wrote the following in reply: "After looking thoroughly over the ground here and working and advising with my people, and knowing the need of every penny for missionary work, we have concluded to thank you for \$100 offered, but beg you to use it for some others more needy than we." He closed his letter by pledging his constant effort in behalf of the Society. Such a spirit as that pervading the Church would make hard times easy and carry forward the missionary work gloriously.

A GRAND mass meeting of children was held in the Auditorium in Detroit, Michigan, Sunday afternoon, January 21st. Twenty-five Sunday-schools marched to the great hall, filling it in every part; Bishop Davies, the Rev. Dr. Prall and the Rev. Dr. Langford addressed the assemblage. The singing was good and strong, and enthusiasm was at the highest pitch. It was a rally to get ready for the Lenten Offering, and the whole Church community seemed to be aroused, led by the clergy and Sunday-school officers and teachers.

"I HAVE derived and still find the greatest pleasure of my life in doing good to others." These words of George W. Childs are worthy to be written in letters of light.

It is said that the outlook in the business world is brightening. Hard times cannot last long in a country of such rich and varied resources as the United States among people of thrift and energy. The temporary depression will convey a useful lesson to those who learn to temper their ambition with consideration for the interests of society and the welfare of their fellow-men.

WITH OUR CORRESPONDENTS.

THE Rev. Dr. Thomas Gallaudet writes: "The Church Mission to Deaf-mutes, New York, was incorporated in October, 1872, to promote the spiritual and temporal welfare of deaf-mutes after they leave school. It is managed by a board of twenty-five trustees, of which the Bishop of New York is *ex-officio* president. The missionaries are the Rev. Dr. Gallaudet and the Rev. John Chamberlain. The associates are the Rev. Thomas B. Berry, of Buffalo, the Rev. S. Stanley Searing, of Boston, and the Rev. C. Orvis Dantzer, of Syracuse. The lay-readers are Professor William G. Jones, of New York, and Mr. E. W. Frisbee, of Boston. Sign-services are held at various places in the five dioceses of the State of New York, the six dioceses of New England, and the Diocese of Newark. For the sake of Him who once said *Ephphatha* to a deaf and dumb man, the Holy Spirit has blessed these ministrations, and many deaf-mutes have been brought to Baptism, Confirmation, and the Holy Communion. After their education at the institutions they can read the English language. The Book of Common Prayer is, therefore, of special advantage to them. With the help of fellow-worshippers, showing them the places, they can read the service and the lessons of the Bible. The missionaries are constantly engaged in efforts to find work for unemployed deaf-mutes. They also need money with which to minister to our silent brethren in need, and also to aid in defraying funeral expenses. The Gallaudet Home for aged and infirm deaf-mutes has been founded by the society on a farm of 156 acres, by the Hudson river, six miles below Poughkeepsie. The society owns this property, free from debt, but constantly asks for charitable donations to meet the current expenses. Three of the inmates are deaf and dumb and blind. Several have imperfect sight. Several are crippled. Two are upwards of eighty years old. Sign-services are held every Sunday in the chapel, the Holy Communion being

celebrated once a month. The Church Mission to Deaf-mutes, New York, is doing a most important work in its various departments. It is thoroughly established and asks for gifts and legacies with which to make this work still more effective. The general manager is the Rev. Thomas Gallaudet, D.D., No. 9 West 18th Street, New York. Church work among deaf-mutes is maintained in other dioceses by the Rev. A. W. Mann, the Rev. J. Turner, the Rev. J. M. Koehler, and the Rev. J. H. Cloud."

THE Rev. H. D. Page writes from Osaka, January 3d, as follows: "You have, I suppose, by this time moved into the Church Missions House. Allow me to congratulate you most heartily on the completion of this great undertaking. The building will add immensely to the comfort with which you do your work, and will also, doubtless, greatly promote its efficiency. May God bless all who work there. May He accept the building and all the agencies of the Church's activity that have their home there, and greatly use them all for His glory and the salvation of souls. I much wish that I could see you in your new quarters, and revel in the sight of your elbow-room, something manifestly and painfully wanting in your former habitations. But perhaps I shall have that pleasure some of these days. Here, in Osaka, we have passed through our Christmas season, and have begun our new year. I do not know that I have much to note as being worthy of special mention. If I should write, my record just now would be mainly taken up with prayers, plans, and hopes for the work; but one shrinks much from writing of hopes, since they can so easily be made to promise more than one will ever perform."

BISHOP MORRIS, of Oregon, writing January 4th, says: "Astoria, Oregon, is the Rev. Mr. Short's parish. You might take notice that it is an exception when any number of THE SPIRIT OF MISSIONS comes out without an acknowledgment of some kind from that parish."

BISHOP BROOKS'S LETTERS OF TRAVEL.

E. P. DUTTON & Co. have published "Letters of Travel, by Phillips Brooks, late Bishop of Massachusetts." That it is a volume of delightful reading, goes without saying. The letters were written mainly to relatives—principally to his brother William. He afterwards reclaimed them, and found frequent enjoyment in the reminiscences of his journeys which they awakened. They are in a sunny and joyous mood, and abound in that personal charm, ready wit, and genial appreciation, so characteristic of him.

These letters relate to various journeys to different countries in Europe, visits to India and Japan, and a trip across the American continent to San Francisco. We can refer only to some things Dr. Brooks says relative to India and Japan. From Tanjore he writes: "It is strange to be right in the midst of pure, blank heathenism after one has been hearing and talking about it all his life. And it is certainly as bad as has been painted. I have seen a good deal of the missionaries here, and a good many of them are doing very noble work, but the hosts on hosts of heathen must be a pretty discouraging sight to them sometimes. All the rest of my life I shall have pictures before my mind of these queer Hindoos riding on elephants (that they prod with a sharp iron stick behind the ear to make them go), squatting on their heels in the sunniest sunshine they can find, and religiously bathing in big tanks and tugging at the heavy cars on which they love to drag their horrible gods about the country; smiling, cheating, lying dreadfully, and making their country as picturesque as anything can be in all the world."

Yet he afterwards found Japan to be even more picturesque than India. "Every person in the street," he says, "every shop, and house, and tea-house, and temple, is as queer or beautiful as possible, and the people are delighted when you tell them to stand out in the sunshine to have their portraits taken."

Writing from Tokyo, Bishop Brooks says: "We came here, and are now in the very heart of Japanese history and life. It is very fascinating. The brightest, merriest, kindest, and most graceful people, who seem as glad to see you as if they had been waiting for you all these years, smile upon you in the streets, and make you feel as if their houses were yours the moment you cross the threshold. They drag you round in their absurd jinrikishas as if it were a jolly joke, and are sitting now by the score along the road outside the window in all degrees of undress and all the colors of the rainbow, chattering away, making pretty gestures, as if good manners and civility were the only ends of life. I never saw anything like it, and the fascination grows with every new street picture one sees." "It is all so different from India. If India is a perpetual dream, sometimes deepening into a nightmare, Japan is a perpetual spectacle, now and then blazing into a mild orgie. . . . In addition to thousands of heathen, I have seen Bishop Williams and many of the missionary people and arrangements of our Church. It all looks very well, and the best of the foreigners tell good stories about missionary life and influence." "Already young Japan affects scepticism and trousers, but the missionaries will have to set that all right. They are doing good work and have the respect of all true men here."

REVIVAL OF ANTI-FOREIGN FEELING IN JAPAN.

THERE is at present a revival of the anti-foreign feeling in Japan, after an abatement of it for the last year or more. An American missionary, writing from the interior of the country, says: "We scarcely ever walk through the streets without hearing ourselves called after as foreign barbarian, foreign fool, etc., and it is not an unusual thing to have a stone thrown at us, or sand, or gravel, and the native Christians frequently receive such greetings."

The opposition is not so much anti-Christian as it is anti-foreign. The Rev. Henry Loomis, of Yokohama, says in the *Record* of the American Bible Society: "The anti-mixed-residence agitation is growing rapidly. A society has just been formed in Tokyo called the Great Japan Union, with a membership extending over the whole country, and with the sole object of securing the exclusion of foreigners from the country. At a meeting held in Tokyo on the 2d instant there was an audience of about 2,000 persons. Among the leaders in this movement are several members of the diet. The former president of the imperial university is identified with it. Another advocate of exclusion is Prof. Inouye, of the same institution, who has recently published an article in which he claims that the Japanese are an inferior race, and therefore unable to compete with foreigners."

In some localities the Buddhist priests may have greatly misrepresented Christianity, and inflamed their co-religionists against the missionaries and the native Christians. An English Church paper says: "The Japan mail brings details of another anti-missionary disturbance in the streets of Tokyo, where, it will be remembered, Archdeacon Shaw and his wife were mobbed a short time ago. The present riot was fomented by the Buddhists, who attacked a Christian church during the progress of service. The building was entered by a number of masked men armed with poles and clubs, who proceeded to destroy the entire fittings of the church, assaulting, at the same time, all who opposed them. They were actively assisted by a mob outside, who broke the windows, destroyed the doors, and assailed the building with showers of stones and massive tiles. The pastors of the church were threatened with death should they appear. The rioters wounded many persons, and quiet was not restored until the church had been reduced to a wreck. The cause of the outbreak was due to alarm on the part of the priests at the increasing number of Christians in the capital. No arrests were made."

DOMESTIC MISSIONS.

Form of a Request to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....

THE CHURCH IN COLORADO.

HAVING secured the setting off of Western Colorado as a missionary district, we felt that we were in a position to do the great work, missionary, educational and charitable, that required to be done in the vast extent of the Diocese of Colorado. Early in our Episcopate New Mexico had been detached. In 1886, after thirteen years of work therein, Wyoming had been placed under another Bishop. Four jurisdictions out of one in 1874 was good progress. And the growth in all respects had been proportionate. The missions were well planted in most of the leading towns; and we seemed to be ready to advance the work so as to bring our Church prominently before all the people of the diocese.

Our schools had been rebuilt—Wolfe Hall in a five-acre block of land a quarter of a mile from the new state capitol. Its value with its site is \$300,000; and its debt of \$60,000, at six per cent., was to be paid by the sale of lots in the heart of the best business portion of the city, valued conservatively, as was supposed, at \$120,000. Jarvis Hall had been rebuilt on a block of thirty acres in the beautiful suburb Montclair, at a cost for building and grounds of about \$150,000, on which the debt, at six per cent., was \$35,000; and the real estate we owned wherewith to pay the same and endow the school was worth over \$100,000. The hospital (St. Luke's) had been rebuilt on a half-block of land in the midst of the city. The cost of all was about \$125,000, three pavilions remaining to be erected. We had become involved in debt in building it to the extent of \$28,000. But there belonged to the hospital the old abandoned block of land, worth over \$25,000. Our trustees and building committees were, in

all these cases, composed of our very best, wisest, most conservative business men. In each case they intended and were determined not to get into debt, but were deceived by their architect, and were doubtless over-sanguine, as events have proved, in regard to the sale of the real estate. They had sold the Wolfe Hall business lots, but the purchaser subsequently gave up his contract, forfeiting a small payment; and nobody cared, as the price agreed upon was believed to be twenty-five per cent. too low.

The hospital was meeting expenses with the help of four free bed or room endowments and gifts for charity. The schools were doing splendidly and meeting current expenses.

But the times began to grow hard in 1890. Our institutions did not earn enough to pay interest and the taxes on real estate. Greater and more pressing was becoming the financial stringency. In 1892 the patronage of schools and hospital was very sensibly affected. Their income was already falling to a point of insufficiency that was alarming. The missions were doing fairly well, as were the parishes generally. But the income did not increase with the demands of the work. The \$375 per quarter from the General Board could not be increased to even \$500, and could not be supplemented to twice that amount, \$1,000 per quarter, as the work required, from the diocesan treasury. Still we worked on hopefully. The splendid management of the schools in 1892-93. and the imperative and demonstrated need of having in Denver such an institution as St. Luke's Hospital, for our own sick and disabled, and those coming to us constantly from all parts of the East, made us hopeful in the midst of all our discouragements of

largely growing patronage and income, and of the full realization of the highest expectations of their founders and benefactors.

But in the latter part of last June silver was practically demonetized in India, and now in the United States silver is to be used as money only as subsidiary coin and we are on a gold monometallic basis. Our money, it seems, is henceforth to be all gold or its equivalent. The main circulating medium is to be paper notes based on bonds, debts, or credit.

Everybody knows something about the financial crash that came suddenly upon us, the shutting down of most of our mines and smelters, throwing thousands of our men out of employment, ruining the business of the many industrious and thrifty men who were working mines on contract, as almost all but the very richest mines are worked at present; and the almost complete paralysis of our chief industry, on which most industries, like coal mining, iron mining, stone quarrying and agriculture, depend.

Our people are exceedingly hopeful. Their courage never fails or falters. There are believed to be as large resources per square mile in this diocese as in any country in the world excepting Western Colorado where the resources are even greater. Colorado will come out all right in the long run. Just now the scramble is for gold, and fortunately we have the gold! The gold resources are probably quite as large as the silver, not to speak of other gold fields. Cripple Creek—where we have just completed a church in spite of the hard times—is expected to equal if not surpass Leadville in its best days. Our coal and iron will in due time outweigh in value the precious metals, and, more valuable than all, will be the products of the soil, our agriculture, fruit-raising, horticulture. Our manufacturing industries, though, like others, in their infancy, are a marvel to those who have examined them. One paper manufacturing plant in Denver has doubled its capacity since the beginning of the panic at a cost of over half a million dollars, and will employ some 2,000 men! It is the time of all others I have known in twenty years for judicious investments in Colorado. Our recuperation, though necessarily slow, will be sure.

But, notwithstanding the splendid outlook, we have been and are still in the

midst of serious difficulties. To illustrate both the money scarcity and the contraction of values, we had to work more than two months to secure a loan of \$11,000 at ten per cent., to meet school deficiency, interest and taxes, upon a business lot heretofore believed to be worth \$50,000, on which \$25,000 at six per cent. would really be a good investment.

Again, almost nothing was coming in for diocesan missions. We cannot probably get one-half of the liberal pledges made at the last council in June for this object. Many people who should and gladly would patronize our schools are utterly without the means. They whose business was mining or farming, could not get prices for what they had to sell that came anywhere near to the cost of production. Ladies who employed one, two, or more servants, some of whom were rich, dispensed with help and did their own work. Almost all kinds of business were stagnant. Real estate was not in demand and values could not be determined. Those who had money at interest or depended upon rents could make no collections, though the loans and property were good. The outlook was indeed discouraging.

In June we found, when the panic was cutting off the patronage of the hospital that it owed for current expenses \$6,000, and there was due it nearly as much. All efforts made failed to collect a dollar. The executive committee in August thought it would be impossible to keep it open; but the board of managers and the ladies' aid put forth an appeal. From home and eastern sources some \$3,000 was realized. We have thus paid fifty per cent. of the debts. But the old bills due us are still uncollected, and this grand and most beneficent institution is still in difficulty.

We must have assistance and prompt assistance, if our work is to go on and be sustained, for our hospital, for our missions and missionaries, for our two magnificent schools to help out their income by supplementing what can be done by many parents who covet the advantages of the schools for their children and would willingly pay something for their education but cannot pay more than one-fourth or one-half of the actual cost, and clergymen having sons or daughters to be educated can really pay nothing. Would that we had

endowments for the schools and the hospital! In no way could so much good be done by wealthy persons as by creating them; especially are they needed by struggling institutions in the new states and territories.

If such dreadful times should continue long, all our institutions and work would

be imperilled. We must do our utmost to save them and the work. The case is urgent. God will bless those who are in sympathy and show helpful interest in co-operation with those who are struggling under these terrible burdens to carry on His work.

JOHN F. SPALDING, Bishop of Colorado.
DENVER, The Epiphany, 1894.

PROGRESS OF WORK AMONG THE COLORED PEOPLE.

THE secretary of the Commission on Work among the Colored People, Mr. Henry E. Pellew, is glad to report increasing evidences of life and energy from various parts of the field, notably in North Carolina. At Littleton, on the line between Warren and Halifax counties, in the heart of the "black belt," there are unusual signs of promise. Last October a day-school was started in a small room, with seven pupils, who have now increased to twenty-one, and the Sunday-school in the same place is also well attended. Larger and better premises for the school are urgently needed, and \$200 for the erection of a small chapel. A lot of land has been given for the chapel, and if this can be built and the school enlarged and improved, there is every reason to hope that a strong and aggressive mission will be the result.

St. Philip's Mission, Moore county, North Carolina, is another hopeful centre of work. Mr. Trott, the Colored catechist and school-master, who has labored faithfully there for four years, has recently established a new mission called St. Monica's, five or six miles from St. Philip's. At this mission a day-school and a Sunday-school are carried on, and on New Year's Day the children and all the neighbors held high festival. Mr. Trott was the organist and the scholars were the choir, and as in anticipation of a visit from Archdeacon Walker the old log school-house in the woods was far too small for the congregation, the organ and lectern were placed

upon a platform outside. Mr. Trott says: "Morning Prayer was said and six children were baptized. After the service the school children recited their pieces and the Christmas tree was unloaded. Besides the presents for the children and others it bore substantial tokens of good-will to the schoolmaster from both black and white friends. The archdeacon then made an address explanatory of the position and purposes of the Church. The Church is entirely a new thing to the people of this section and they listened attentively and with much interest to 'the new kind of religion.' There must have been from 150 to 200 persons present, white and black in about equal numbers. The white people have been much impressed by the effect of our work among the Colored children both here and at St. Philip's, as shown in their improved appearance and manners, and would like something of the kind for themselves."

The old log cabin hitherto used as a school-house at St. Monica's is now too decayed to be any protection from the weather. The archdeacon has succeeded in obtaining the refusal of a piece of land in the vicinity consisting of twenty-five acres, with a small building, which would serve for the present as both school and chapel. It will cost \$2.50 an acre, with the building thrown in, for the whole, and we hope it may not be long before the liberality of Church people will establish this promising mission on a firm footing.

CHINESE WOMEN IN SAN FRANCISCO.

It is said that there are 2,500 Chinese women, not including the girls, in San Francisco, and very few of these ever see anything of the outside world. They spend most of their lives in one or two rooms in superstition and ignorance, and they welcome with gladness the visits of Christian

women, and thus the way is open for bringing in the Gospel. Miss Minnie G. Worley, M.D., suggested a plan for reaching these isolated women by the visits of female missionaries. She herself, as a physician, has found ready access to their homes. Sufficient funds were contributed, and the home

visitation was begun. Dr. Pond writes: "It is still an experiment, but certainly thus far it is one of rich promise. The two ladies employed are becoming enthusiastic over it. They find themselves received now not as curious visitors but as warm friends. Hearts begin to open to them. Some of the women wish to learn English. Two or

three wish to learn to read the Bible. Some wish to have their little children taught. Six mothers have been found willing to expose their children to the danger of becoming Christians by allowing them to attend the children's meetings held on Friday afternoons. The average attendance at this meeting is sixteen. The children love to come."

MISSIONARY INTELLIGENCE.

NEVADA AND UTAH.—Bishop Leonard, writing from Salt Lake City, January 2d last, says: "On Sunday last I consecrated a beautiful church in Nevada. The cost was more than \$4,000; the people secured all but \$500, which I gave them, and the church was consecrated at the first service. I said to the congregation our first offering must be for General Missions, and they gave fifteen dollars, which will be forwarded by the missionary. There is nothing like keeping this matter of missions before the people. I have never seen them fail to respond when the matter is properly presented. I congratulate you on going into the new quarters. I wish I could pay that paltry \$60,000 for you. We can pray for you anyway, and when we get everybody to do that, all these money matters will take care of themselves. Times are hard indeed here. My schools are feeling it and I shall run behind this year, I am sure. I shall keep up my courage and try to keep up the work. A better day will dawn by and by.

"The Rev. J. H. Young, missionary at Plain City, Utah, died early in December. His death is a great blow, not only to his family, but to his work and to me. He was a most faithful and devoted man. He leaves a wife and four children. He leaves no life insurance and no property of any consequence. I must present his case to the trustees of the fund for the widows and orphans of clergymen. His work is going on, the Rev. S. Unsworth caring for it on two Sunday afternoons each month."

SOUTH CAROLINA.—The Rev. E. S. Joyner, archdeacon for work among Colored people in this diocese, writes from Columbia, under date of January 19th, as follows: "When this shall be printed I shall have been two years the Bishop's deputy for this

special work in South Carolina. At the beginning of this term there were fifteen points under the Church's care, and twelve schools. The missions and schools have reached thirty-two in number. This increase does not represent so much the aggressive force of the archdeacon as the natural gravitation of the Colored people towards a benign system.

"The good results of one of our missions is a witness to the Church's power in neighboring communities. The tidings spread. The next thing is the application to the archdeacon to 'come over and help us.' Such are the conditions and facts, and it fills your fellow-servant here, who is set for the defence and confirmation of the Gospel, in the Church's name, for this race, with great regret that he must deliberately reverse our Saviour's gentle word: 'They need not depart; give ye them to eat.'

"Within the year we have established at Columbia a hospital, aptly called the Hospital of the Good Physician. In charge of this are two devoted young women—Dr. Mary V. Glenton and Miss Nettie Benson. The former goes away in the spring with the Rev. Mr. Chapman and his wife, to Alaska. Her services in starting and conducting the hospital work have been manifold and of a kind to make her absence all the more grievous when she goes. Miss Benson, an apt disciple, who will have learned to carry on the work, will remain.

"Another enterprise, about to be launched, will commend itself to the judgment of the Church. This is an industrial reform school for Colored boys. A building, a silent memorial of a departed mother, given by a daughter who prefers to be nameless until all things are known, has been nearly completed, and all things will be ready, we trust, for opening the institution next autumn. Few things could be so far-reach-

ing in their possibilities for good. When one thinks of the great number of motherless and homeless boys included among those who have homes and mothers as bad as none, and considers what may be done by taking as many as we can of these boys into a well disciplined Christian home-school, taught daily head and hand, heart and soul, it is sufficient to justify the step and to wish it God speed.

"I wish I could give a better account of our mission schools. Unfortunately about ten of these are suspended, and more suspensions are likely to follow. The sad condition of the Colored people throughout this whole section because of the blighted crops; their hunger and nakedness, and utter inability to find employment (the white people themselves having suffered in like manner), create a state of affairs which necessarily draws upon my slender missionary treasury. Theory and sentiment do not feed and clothe them. When a mother comes to you with four or six or ten children, the father having died or deserted her, and you know that that mother cannot get work, there is but one thing for you to do. Many, many such cases, and cases of other sorts come before me, and I must somehow divide with them. Some will starve, and some freeze, if the winter be cold, and so long as I have a dime I shall do what I can to relieve them. This unusually dependent condition of our Colored people increases our opportunity and responsibility to share with them at least our Lord's message of loving-kindness.

"After all, my brethren who read this would be made very keenly uncomfortable were I to tell them the whole tale; were I to open my own soul to them as to the importunity of the situation, and my desire to answer to it; but I forbear and close by asking them to think twice before they dismiss the matter from their minds and hearts."

WESTERN TEXAS.—*San Antonio, Texas.* January 24th, 1894.—I have just returned from Brownsville at the mouth of the Rio Grande, requiring a stage ride of over 200 miles going and coming. No place of its size in the United States is so far from a railway. I waited all day in Rio Grande city for the stage, which was nine hours late. Having to remain over all night, I was

asked by the Protestant people to preach, which I did, using the Methodist Mexican church. There was present in the congregation the county judge, a Protestant Irishman, who had come to this section with the army of General Taylor in 1846, and had not heard a sermon in his mother tongue since then. None of the Protestants ever hear a sermon in English except once a year, when I pass through the town.

This state of affairs is a shame and a reproach to all Protestants, who spend so much in maintaining their multiform sorts of Christianity in the cities that they have nothing left to provide for such waste places as this. If I could secure a man who could speak the Spanish language, or learn it, and who would take this work and stay by it, in the same spirit in which others have gone to Brazil, a noble work could be done among both Mexicans and Americans, as many of the former incline to Protestantism; but alas! the Lazarus at our own door is so often overlooked in our anxiety about the people far away. Not that we should not care for these, but that we should not forget the men of our own blood, perishing for the bread of life at our very doors.

Here is also a garrison of United States troops, who are left with no man to care for their souls, while sleek chaplains loaf around ports in the vicinity of large cities, where every soldier and officer could go to church if he wanted to.

This whole section has been well-nigh prostrated by a drought which has lasted for five years. The people are hopeful that the rains which have visited other parts of the state will reach them and bring relief. Our Church work is suffering seriously from the general financial depression. It is difficult to raise money for any purpose—most of all for religion. Two of our clergy have felt forced to resign, but the others are standing bravely at their posts, although at great personal sacrifice. May their fidelity be rewarded!

With kind regards, and wishing you the richest blessings of a kind Providence for the coming year, which I trust may be better than the last, and congratulating you on getting into the Church Missions House, the permanent home of the Society, where next summer I hope to meet you, I am

Yours sincerely,

J. S. JOHNSTON, Missionary Bishop.

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

MR. TYNG'S VISIT TO THIS COUNTRY.

THE Rev. T. S. Tyng has lately come to this country from Japan for the purpose of endeavoring to raise sufficient money to erect one or more buildings for St. Paul's College, Tokyo. In a letter written on board the steamer "City of Peking," on his way hither, Mr. Tyng says: "It is indisputable that the time is an exceedingly bad one to attempt to raise money in, and I have no overweening estimate of my own powers in this line; but the truth is that the situation in Japan was quite unbearable. Valuable teachers, whose places it would be impossible to fill, and students upon whom must depend in no small degree the future of the Japanese Church, are meeting day by day in a building which by competent authority has been pronounced unfit to stand a severe earthquake, such as may come any day. If it should fall, being a brick building, the collapse would be more complete, and the loss of life much greater than would be the case with a frame building, and I, as president of the college, would be the person whom the public in Japan, at least, would hold chiefly responsible.

"Under these circumstances, the directors of the college urge me to go home and endeavor to raise the money for a new building. The principal members of the Church in Tokyo join in the request. The Bishop gives his sanction, so that there is no legal obstacle in the way. Suppose that under these circumstances I had refused to go, and the accident which we are dreading should occur, there would come upon the mission such a storm of public condemnation as would make its work almost impossible, at least for the time, and would do it injury, such as could never be repaired.

This will sound like exaggeration to any one who does not know the Japanese character, and the present temper of the people, but I am sure that any unprejudiced person who has that knowledge will bear me out in it.

"I am expecting to stop at San Francisco, Omaha, Chicago, and perhaps Milwaukee and Cleveland, on my way to New York, where I am likely to arrive about the end of January."

A STATEMENT FROM MEMBERS OF THE JAPAN MISSION.

The Rev. Mr. Tyng, in the letter just quoted from, incloses the following translation:

STATEMENT AND APPEAL.

"TOKYO, JAPAN, December 22d, 1893.

"From a number of the Christians connected with the American Episcopal Mission in Japan, to their Church Brethren in the United States:

"We have heard that it is just now very difficult to raise money in the United States for mission work, and the Rev. Mr. Tyng has frequently excused himself from going for that purpose. But in spite of his unwillingness the condition of St. Paul's College obliges us to ask him to go.

"We, therefore, servants of Jesus Christ in Japan connected with the American Episcopal Mission, send this letter to our brethren in America, by the hand of the Rev. T. S. Tyng.

"Although we are so widely separated from you by the great ocean that we cannot see you, yet, whenever we think of the supreme happiness we have received by hearing the Gospel, and when we think that our own empire will some day be brought

to receive the glorious salvation, we feel deeply impressed by your love and sympathy for us in carrying out the will of the Lord. We are yearning to express our deep-felt thanks to you all, and we send you greeting. May the blessing of the Lord be with you all.

"Our desire in this letter is to make it clearly known to you that Mr. Tyng does not go at the suggestion of a few persons, but at the earnest solicitation of the majority of the native clergy, catechists, and professors in Tokyo, if not that of all.

"There can be no question but that a good college is an important institution in all countries and at all times; but if there is a country where such an institution is especially needed, that country is Japan at the present time. All the schools in our own country, both public and private, not excepting the imperial university, are inclined to be anti-Christian. The spirit of unbelief and scepticism is overshadowing the face of the rising generation like a dark cloud. If we Christians do not encourage Christian education and inculcate worthy ideals and the Christian faith, rescuing the country from its various evils, the country will sink into total unbelief, and so again will be overwhelmed by the anti-Christian spirit.

"Under these circumstances you can well imagine that the difficulties of evangelistic work, with which missionaries and others have to contend, will be increased a thousand-fold; nay, our work may prove almost in vain. This is one reason why we feel the necessity of having a good college at the present day, founded on Christian principles. Moreover, such an institution is especially needed for raising up evangelistic workers. Our work depends, in a large measure, upon whether we have educated workers or not. If we teach theology to young men who have no general education, it is most certain that we shall not be able to get workers whose work will be successful here in Japan. It is necessary for us to give a young man the highest education before he begins to study theology. Thus it is no wonder that we deeply feel the necessity of having a good college; in short, it is not too much to say that the question whether Christianity will some day triumph in Japan, or not, will be determined by the

fact whether there are good Christian colleges or not. Those who interest themselves even in the least degree to think of the evangelistic work in this country should spend their whole energy upon this subject of Christian teaching.

"The Congregationalists in Kyoto and the Presbyterians and Methodists in Tokyo each have a college, besides their theological schools, in which several hundred young men are being educated; but St. Paul's College is the only college connected with the work of the American Episcopal Mission—a work which you have constantly in mind—and it has not yet exerted any great influence in this community; but it is making rapid progress in all respects, having changed very much for the better in the last few years. So the college has begun to be noticed by the people and both foreigners and Japanese base great expectations on it. It may, perhaps, surpass your own expectations some day in manifesting the glory of God in the eastern sky, and thus become a felt power in the community and exercise a great influence in extending the Church.

"But the college building has been condemned as unsafe, and is beyond repair. As to the details, the Rev. Mr. Tyng will himself tell you.

"We, believing that the fortunes of the Church depend on those of the college, and desiring heartily that by God's grace a building will be given to this institution so as to further it in its work, lay before you our feelings, and thus appeal to your generosity.

"Brethren, we ask that you will give us your help, thinking of the body of Christians in this country, who are expecting most earnestly that the Rev. Mr. Tyng will bring good news from your country in behalf of the Church of God and His glory. Amen.

"Signers: The Rev. E. R. Woodman and T. Y. Negishi, Translators; K. Kawashima, Teacher in St. Paul's College; K. Seita, K. Oka, R. Totsuka, S. Kurihara, K. Otake, O. Matsuo, K. Mikami, S. Sato, Catechists; the Rev. Messrs. M. Tai, Y. Sugiura, and Y. Naide; T. Shimidzu, Principal of St. Margaret's School; T. Iwasa, Head-Master of St. Margaret's School; T. Saotome, Manager of St. Paul's College."

Another statement upon this subject has

also been received, signed by Messrs. T. Saotome and T. Kubota and the Rev. Y. E. Sugiura, as the advisory council of St. Paul's

College; but, since it is of the same substance as the foregoing appeal, we do not publish it here.

ANCESTRAL WORSHIP IN CHINA.

CONFUCIUS enjoined the worship of ancestors and said "in reverential awe shown to one's father there is nothing greater than making him the correlate of Heaven" (God). Again he said: "The worship of parents is part of the duty of filial piety." The *Missionary Review* has an article on "Chinese Ancestral Worship" by an American missionary at Canton, in which occur the following important passages: "In every one of these tablets the survivors believe there reside the spirits of the ancestors, who are dependent upon them for food, raiment, every necessity and pleasure of life, as they were when they dwelt among them in visible presence. Still more fatal is the belief that every spirit is a sort of 'tutelary spirit,' a protector or destroyer, a benefactor or an avenger, one who blesses or curses, according to the generosity or neglect of the devotee. On account of this very element, so interwoven in the practice and the theory of the rite, it is impossible for a real Christianity to sanction or approve of it; to do so would be dangerous, to say the least, and probably disastrous to the cause of Christ.

"If there is any idolatry in China, it is found in ancestral worship; and the conference of Shanghai (1890) did no wiser

thing than when it passed a resolution certifying that 'idolatry is an essential constituent of ancestral worship.' Some would say, Modify it. How modify it? Eradicate its bad features and retain only the good? Stripped of its idolatrous features, there would be nothing left to hold it together as a custom; for without this idea of a living, hearing, ever present, ever active spirit the whole structure would collapse, because there would be nothing left but sentiment. There would be no more in it to a native of China than there is in a game of baseball. Reward—long life, prosperity and happiness—is the passion that lies at the bottom of all his outward reverence and devotion—not native pride, not native glory. He makes a sort of insurance policy out of his belief, from which he expects both reward and protection, with a high-tariff plank against the introduction, into his little circle of existence, of sickness, and trouble, and adversity. Remove this feature and you remove the bottom out of the whole concern. The Rev. Y. K. Yen, a noted Chinese preacher, says: 'All Chinese worship is for selfishness. If these people did not think the gods could affect men's bodies, the temples would be deserted, and ancestral worship decline.'"

ANNOUNCEMENTS.

Japan.—The Rev. Theodosius S. Tyng, coming to the United States by direction of his Bishop, on special duty, which is explained in this number of the magazine, sailed from Yokohama, by steamer "City of Peking," December 24th last, reaching San Francisco January 13th and New York January 30th. Mr. Tyng's address is No. 29 Lafayette Place, New York.

—Prof. J. McD. Gardiner, wife and family,

after vacation in the United States, during which Mr. Gardiner has rendered acceptable service in delivering illustrated lectures on Japan, and otherwise presenting the work of the mission in that country, left their home at Newton Centre, Massachusetts, on Tuesday, January 16th, expecting to sail from San Francisco on board the Pacific Mail steamer, "China," January 30th, for Yokohama.

FOREIGN MISSIONS AND HOME CALLS.

THE author of that successful little book, "Are Foreign Missions Doing any Good?" has written another under the title of "Foreign Missions and Home Calls." Of it the *London Church Missionary Intelligencer*

says: "It will be gladly welcomed. Certainly it comes with unusually high testimony. A commendatory letter from the Bishop of Durham is printed in it, and also extracts from letters written to the author

by the Archbishop of Canterbury (who has accepted the dedication of the book), the late Archbishop of Armagh, the Archbishop of Dublin, the Bishops of Bath and Wells, Carlisle, Exeter, Hereford, Lichfield, Llandaff, Manchester, Rochester, Southwell, Sodor and Man, Wakefield, Winchester,

and Worcester, Dean Vaughan, and others. Bishop Westcott expresses his hope that the 'clearness of vigor' with which the author presses 'the arguments in support of missionary enterprise . . . will lead many to consider seriously whether they have yet borne their proper share in the work.'"

CHINA.

AN APPEAL FROM THE REV. MR. INGLE.

I WRITE to ask your help in an important matter, which I will state as briefly as I can.

During the year that I have been in charge of this work, it has made, as it seems to me, gratifying progress. Not only have there been quite large additions to our numbers, but the work has gained steadily in compactness and stability. This was to have been expected, if Mr. Locke had continued here. In his absence and my almost complete helplessness, it has been due to the faithful and patient work of the Rev. Messrs. Hwang, Wang, and Nieh, Deacons. All three have done good work, but Mr. Hwang's is especially encouraging. His place of work is farther removed from me than those of the others, and so farthest from foreign influences. He has little patronage to dispense, and so a great temptation to would-be converts is removed. He has no church building, merely a bare room of the Chinese house in which he lives. He went alone to this place, five or six years ago, and by his own efforts, without the presence of a foreigner, has built up a congregation of nearly 400 people. He has shown good judgment in his undertakings. His schools are well taught, and the converts have been well instructed.

One of the most interesting features of this work is that he seems to have got hold of the class of people on whom we must count to build up the Church. You can have little idea of the widespread poverty of the lower classes. I sometimes almost lose hope for them, and wonder how any of them *can* lead a decent life; and the wealthy and scholarly families are as a rule so proud or so corrupt, that they are very hard to reach. Between these are the two classes of merchants and farmers, which seem to offer much more congenial soil for

the seed. Mr. Hwang has been especially successful with the former class, and a large number of his people are men who either own shops or have good employment in them, a self-respecting and self-supporting kind of men. To people in the United States they would seem poor at best, but here they are well-to-do. They are men who have nothing to gain temporally, and much to risk losing by joining us. Of course I do not mean to say that all are so prosperous; but there are enough such to give character to the body.

It is encouraging, too, to see the interest these converts take in their church. Not much is to be expected of men just out of heathenism, who have to work hard to support their families; but in addition to money spent for Christmas festivities, they have a fund out of which they have helped their own poor, and they are quite generous to their fellows in distress. In addition to this, they have contributed towards painting the walls of their chapel, and have bought lamps; their latest expenditure being 16,000 cash (about twelve dollars in gold) for handsome Chinese lamps.

You can see, then, that this state of affairs affords a reasonable ground for hope that, by careful fostering, they may, at some time in the future, be made partially, if not entirely, self-supporting. They are still far from this, but it is for this that I am working, and we shall never reach "rock-bottom" until we reach self-support. And it is for an effort in this direction that I now ask your help.

I have spoken several times to Mr. Hwang about his need of a larger and better building. His present chapel is small and close, with backless seats, and a skylight above, between the chancel and the people, through which snow and rain descend. I asked him how far his people would be willing to

help us in putting up a church. At first he feared they could do nothing, but after talking with them, he found them quite eager, and ready to undertake to build the guest-room, if we would do the rest.

Now, while this does not mean a very large contribution from them, it does mean unequivocally that they care enough for their church to pay something for it. It is the best indication we could have of their appreciation of and intention to stand by the Church.

A committee of the leading men of Mr. Hwang's congregation came down to talk the matter over with Bishop Graves, and he told them first to look for a suitable lot. A good site has been found near his present chapel, and situated not far from the homes of a large number of his people. We need \$1,000 to enable us to buy this lot. We will afterwards, of course, need walls and buildings, but the mere possession of the lot will be a guarantee to the people that we mean to keep our part of the bargain, and we can afford to wait and give them the opportunity to make their promised contributions toward the fund. For they will be obliged to give in small instalments, as they are able to spare only a little.

I think that this is an unusual opportunity. It is my most hopeful work. To give them this opportunity of contributing toward the expense of building, will not only help them, but will, I think, be a help and encouragement to all our people, and probably make the same thing, or something better, possible in other places. For precedent is law in China.

I beg that you will help me in this. It is too important a chance to be lost.

JAMES ADDISON INGLE.

HANKOW, CHINA, November 11th, 1893.

THE BISHOP'S ENDORSEMENT OF MR. INGLE'S
APPEAL.

Bishop Graves, writing from Hankow, November 13th last, of Mr. Ingle's foregoing appeal, says: "I do not need to add anything to Mr. Ingle's letter except to say, that I heartily endorse it. We have no land or building in that part of Hankow where Mr. Hwang's work is situated, and it would be a great thing to have a permanent church and not be dependent on such houses as we can rent, which are not always satisfactory.

"I hope that the times at home will be by this time so much better that the Board will be able to grant the thousand dollars for which Mr. Ingle asks."

HAITI.

THE BISHOP'S CONGRATULATIONS.

BISHOP HOLLY writes, December 27th, as follows: "I hasten to address my hearty congratulations to the Board of Managers upon their contemplated installation into their new quarters, and the whole American Church upon this very important point attained in its missionary operations; and I pray the Great Head of the Church to pour down a fresh baptism of the Holy Spirit upon all its members, so that there may be no longer any parishes delinquent in furnishing their quota to the great and good work of bearing full and adequate testimony to the coming Kingdom of our Lord to all nations, upon which, at this time, the dark hour of tribulation seems to be fast casting its dismal shadow.

"Thus may these new quarters prove to be a solid and impregnable base of operations, from whence a new departure may be made, 'to break down the kingdom of sin, Satan, and death, till at length the

whole of God's dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through Jesus Christ our Saviour, Amen."

THE REV. PIERRE E. JONES'S LOSS.

Bishop Holly writes from Port-au-Prince, January 19th, as follows: "News from Jérémie brings sad tidings of a large fire that destroyed thirty-four houses. Happily for the Rev. Mr. Jones the fire was subdued when it was near his residence by two houses between his and the raging element being broken down; but unhappily for him nearly all his effects were stolen from the place whither he had removed them, as a precaution against their destruction by fire. He writes that his children are nearly naked, and barefoot. They and Mrs. Jones are also ailing from exposure and fright. As the only practicable succor at my command, I have sent to him his draft for February 1st, bearing date January 19th, 1894."

MISCELLANY.

INTERCESSION.

FROM the distant mission fields we have received congratulations and good wishes upon entering the Missions House, and we would make our acknowledgments by asking that all the missionaries far and near may be taken into the warmest sympathies of the Church, and that fervent prayer be offered in their behalf for blessings upon them and their work.

BISHOP HILL'S CLOSING WORDS.

ON the eve of starting for difficult work in the deadly climate of western equatorial Africa, Bishop Hill of the English Church presided at the annual meeting of the Gleaners' Union. He delivered a very impressive address, of which the following were the closing words: "I have three words to leave with you, an *inspiration*, a *fellowship*, a *sacrifice*. I knew one most powerful preacher, one who had been much used of God in the salvation of souls, and whenever you heard that man preach you would often discover that just as he looked down at what you would think to be notes, he seemed to get some fresh inspiration. And if you were to go and look at those notes you would see just one word, Jesus. I want you, beloved gleaners, to get a fresh *inspiration* to-night from that loving one, Jesus. Look upon Him that you may get a fresh inspiration for this year's service. And then, a *fellowship*. I do not know if you have ever read the remarkable passage in the life of Henry Martyn, in which he gives an account of how he spent a night in agonizing sorrow, which was the result of a thought coming to his mind of the value of a soul to God. He began to think of the various outcasts in India as being quite as dear to God as the kings of Britain. And that night he spent in prayer, in tears, in sorrow over souls.

"Beloved gleaners, I pray God that this year you may know something of the fellowship with the Lord Jesus Christ in His sorrow for souls. And now that other word, *sacrifice*. A noble youth of Rome, who discovered the riches of God's grace in Christ, and be-

came a follower of the Lord, went to Hermas with a desire. 'What,' said he, 'can I do in return for such love as this?' Hermas took out the noble young fellow and showed him something of the sin of Rome, and as he pointed out here and there something of the need of its souls, he said: 'Here you will find an altar, and there become the sacrifice.' Look upon the fields, white unto the harvest. Look upon the millions that are without Christ in the world to-night in their awful sin, and you will find an altar, and may God help you, beloved gleaners, to be a sacrifice."

The news has been received in England that only a few weeks after their arrival in Africa both Bishop Hill and Mrs. Hill were taken to their rest.

VIOLATING THE JAPANESE CONSTITUTION.

BISHOP BICKERSTETH of Japan remarks that perhaps the most important of the institutions which the Japanese have adopted from us is education. In travelling about to all parts of the country in fulfilment of his work, he had not met with any village of any size where there was not a village school. In every principal town there is a middle school, to which the pupils go on leaving the village schools. The scholars are pushed through a regular course of institutions till they are, in some cases, able to go to the great University of Tokyo. These institutions are conducted on western methods, and the pupils learn our science and study of literature, and they know what we are thinking about.

The Bishop, however, does not state that nearly all of the 39,000 teachers in the 26,000 public schools are Buddhists, and that Christian teachers are less tolerated in the schools now than they were a year or two ago. Mrs. Sakurai, a Japanese lady who is now in Chicago, says: "If a teacher begins to be interested in Christianity and attends church every Sunday he is dismissed, some other reason being given. So, though some teachers want to hear of Christ, they do not

come to church openly, for fear of losing their positions."

This is clearly in violation of the spirit if not of the letter of the clause in the Constitution guaranteeing religious liberty. It is announced that Count Inouye, the Minister for Home Affairs in the Japanese Cabinet, who formerly aided out of his own means Christian institutions of learning, has recently become a Buddhist, and some other leading officials also. Whether it is owing to their orders or influence that Christian teachers are not permitted in the schools we are not informed, but this is not unlikely.

NEGRO PROSPERITY.

A NEW ORLEANS correspondent sends to the *New York Times* some particulars of wealthy Southern negroes, which are interesting as showing how readily these men, nearly all of whom were at one period of their lives slaves, have acquired at least an improved pecuniary position. One died recently leaving a million dollars; he had been a slave and learned the tailor's trade. The wealthiest Negro in Louisiana is credited with possessing \$500,000, and one of the finest libraries of French, Spanish and Italian classics in the state. He, like many other Colored men, received his education in Paris. In Arkansas there are some half-a-dozen negroes, all born in slavery, and now worth 50,000 to 250,000 dollars. One of these, a man of sixty years of age, is in every respect self-made. He owns the entire street-car system in a town of 12,000 people, a saw-mill working sixty hands, two good plantations, besides some valuable real estate. He is also a director in the bank. The writer speaks highly of the general rise of the Negro race in this state.

A SUCCESSFUL NATIVE WORKER.

THE Rev. Ruttouji Nowroji of the western India mission of the Church Missionary Society, was a Parsee, and was converted to Christ thirty-seven years ago. He was ordained in 1870, and is the missionary at Aurungabad, where he is greatly respected by men of all creeds and nationalities. His work extends over a wide tract of country, and he has baptized 1,400 people in the last twenty years.

In an address recently delivered in London he pleaded for western India. One of the

most telling parts of his speech was when he said, "There was in one village I visited a very violent man, against whom I was warned. 'That is the very man I want,' said I. But when I tried to speak to him about Christ, he said, 'The sun will sooner rise in the West and set in the east than I become a Christian.' Yet after ten years of hope deferred I was gladdened by being permitted to baptize that man and his wife, and the once violent man is now meek, gentle, loving, kind."

BE YOUR OWN ALMONER.

If you would make the most of the means you design for charity, distribute them yourself. Your executors may waste them, or fail to carry out your purpose. No one can compass the end in view so well, or with so little waste, as yourself. And then, the satisfaction of seeing the work done with your mortal eyes! Wills are often made in haste. The man has come to the end and must act, without the opportunity for review and revision. If he had assumed the task personally, he would have planned more wisely. In this matter, such men as Daniel Hand, Vanderbilt, and Williamson are setting a good example to other benefactors. Do your own giving; and, to be sure of the opportunity, do it now!—*Zion's Herald*.

A GRAND WORK DONE IN BURMAH.

IN a book recently published in London, "Four Years in Upper Burma," by W. R. Winston, there is a multitude of facts illustrating the social and religious condition of the native races, and of the Armenians, Chinese, Parsees, Moguls, Chetties, and Eurasians from India who in recent years have been pouring into the country. The writer dwells with hearty praise on the grand work of the American missionaries, of whom Dr. Judson was the foremost example. Their work was bold, judicious and successful, and they have raised noble and well placed monuments in churches and school buildings, girls' boarding houses and a leper home.

Of the native Christians the author says that he has known intimately those who, as doctors, teachers, government clerks, and surveyors, were "as decent, upright, and consistent members of the Christian Church as could be found anywhere. I have sat,

he says, "and listened in upper Burma, with wonder and admiration, to a concert consisting of classical English music, anthems, glees, concerts and solos rendered by Karen young men and maidens from the High School of Bassein, that would have afforded the greatest delight to any English audience, and would have been the rage of the season if the same had been given, with such perfect musical accuracy, sweetness, and harmony, in London or Manchester."

HOW TO HELP MISSIONS.

THERE were three sisters in Edinburgh not long ago planning how they could do most for the missionary cause. One of them was a teacher, one a milliner, and they two banded together and sent the third as a missionary into the Foreign field, paying all her expenses; and there she lives and labors to-day, supported by the devoted sisters at home. — *Northern Christian Advocate*.

MISSION TO THE BLIND IN CHINA.

A BEAUTIFUL mission to the blind in China, of whom it is estimated that there are as many as half a million, is that which is being carried on by a Scotch colporteur named William H. Murray, who in sixteen years has distributed in China 100,000 copies of the Scriptures. In his wide journeys he became deeply interested in the numerous blind people he saw, and finally devised a comparatively simple system whereby the blind could be taught to read the Gospel story. He has opened a modest school in Peking, to which the afflicted people come from hundreds of miles around, and for the last two years he has devoted himself exclusively to this kind of Christly service.

FRAGMENTS.

—Through the instrumentality of medical missions the Gospel is being carried into the imperial palace in Peking.

—The Negroes who cannot read are more numerous than the slaves liberated in 1863. The great, surging tide of illiteracy has actually gained upon us.

—The title of the three new Bishops for Yoruba and the Niger is to be "Bishop" or "Assistant Bishop," in "Western Equatorial Africa," a happy suggestion of the Archbishop of Canterbury, considering that the missions on the opposite side of the

continent are superintended by the Bishop of Eastern Equatorial Africa.

—Last year 24,000 Japanese men and 18,000 women left Japan to find homes for themselves abroad. Most of them went to Hawaii or Australia and a few to Canada and this country.

—Twenty-two children of missionaries connected with the Marathi mission of the American Board have returned to western India to take up the work begun by their parents in that field.

—The tone of the leading English paper in Shanghai, China, has changed in the last eight years from sneering incredulity and disparagement of missions to generous, emphatic commendation.

—Mr. Bryce, the historian, expresses the opinion that the only hope of India rising to a consciousness of its own dignity and power as a nation is through the English language and the Christian religion.

—A single Methodist church in Montclair, New Jersey, supports a missionary among the Navajoe Indians, educates a boy and girl in China, and has assumed the support of a missionary and his wife, who have just sailed for Burmah.

—A Kentucky man who visited Korea presented to the king a bottle of whiskey as a sample of the chief product of his native state. Christian people in Kentucky have now sent to the king a beautiful copy of the Bible to show that the state has something better than whiskey.

—Dr. W. A. P. Martin of the imperial university, Peking, estimates that the proportion of the Chinese who can read understandingly is greater in towns than in rural districts; but striking an average it does not exceed one in twenty for the male sex and one in 10,000 for the female.

—The Arabian mission of the Reformed Church, located at Busrah, northeastern Arabia, is calling for additional missionaries to aid in carrying the Gospel to the perishing, and a boat for medical and missionary work. Busrah is at the mouth of the Euphrates and Tigris rivers; and through these rivers and their tributaries, and along the coast of the Persian gulf, there is a direct water communication with large and densely populated regions, wholly destitute of the preaching of the Gospel.

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, FOURTH AVENUE AND TWENTY-SECOND STREET,
NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THURSDAY, February 22d, being a legal holiday, the conference of diocesan officers with the general officers of the Woman's Auxiliary will be held on Friday, the 23d. The officers are asked to meet at noon in the Church Missions House.

JULIA C. EMERY, *Secretary.*

THE FIRST SERVICE IN THE MISSIONS HOUSE CHAPEL.

IN this number of THE SPIRIT OF MISSIONS there will be the official record of the dedication of the Church Missions House, but, in the Auxiliary department, we would say something of it especially to the women of the Church. We are anxious that they should feel their share in this new home of the Missionary Society (which is, in its fullest interpretation, the Church). The fact of their part ownership was first materially emphasized by the hundred dollars given by a member of the Auxiliary, when the building was first seriously contemplated, to provide a cross to surmount it. Then came the large gift from one woman of \$50,000 toward the building; one woman furnishes the Board room, another the Library, another the offices; the joint offerings of women in many branches of the Auxiliary will furnish the Auxiliary rooms and the chapel; from one branch comes a cassock and surplice and stoles, while individual gifts of women in different branches are providing the altar vessels and linen, the cross and vases, the service book and markers, the book rest, the credence and prayer desk, and the organ.

While few of these gifts were in readiness for our first service in the little chapel, it still looked fair and sweet at 9 o'clock on the morning of the Feast of the Conversion of St. Paul, when the Holy Communion was celebrated there. The sun shone through the large chancel window, which fronts the east, upon the carved oak altar. The memorial cross and vases were in place, the latter filled with pure white flowers; between the leaves of the great Prayer Book, bound in white and gold, lay the white ribbon marker with its golden pendants, the cross, anchor and heart, speaking of the faith, hope and charity of the saints; two pieces of the beautifully worked altar linen, a memorial of the first Missionary Bishop of Western Texas, covered the sacred vessels. These things were the promise of other gifts, as choice, to follow.

In the little congregation the Woman's Auxiliary was represented by the Honorary Secretary, the Secretary and her assistant, diocesan officers from

Massachusetts and Virginia, and a few individual members, while the associate editor of *THE YOUNG CHRISTIAN SOLDIER* and a Michigan officer represented the Junior Department.

At this first service we noticed the happy use of the rare and costly Prayer Book bound in vellum with clasps of gold, together with the simple volume just issued at cost price, putting it within easy reach of the people of our missions.

And as we stood before the chancel and read the words inscribed upon its walls—"As My Father hath sent me even so send I you," and listened to those other words, from the Gospel for the day: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake shall receive an hundred fold, and shall inherit everlasting life," we could hardly fail to think of those who through all the Christian centuries till now have gone, and through all time to come shall go, from such sacred places, strengthened with Divine food, to struggle for the advancement of Christ's Kingdom upon earth.

MINUTES.

THE first conference of the general and diocesan officers in the Church Missions House was held on Thursday, January 25th. Feeling the special interest of the occasion, a larger number of officers than usual gathered for noon-day prayers, said for the first time in the Chapel.

Immediately after the service, the officers were called to order in the Library, and, on nomination of the Secretary, Mrs. Brewer of Montana took the chair. Very appropriately, as the wife of a Missionary Bishop, she presided over this initial meeting, and in taking her place she spoke a few warmly appreciative words, expressing the pleasure of all present in the occupation of our new missionary home.

On calling the roll, it was found that thirty-three diocesan officers were present, representing fourteen dioceses and missionary districts, as follows: Albany (1), Connecticut (3, and 1 Junior), Long Island (3), Massachusetts (1), Michigan (1 Junior), Minnesota (1), Montana (1), Newark (4), New Hampshire (1), New Jersey (2), New York (9, and 1 Junior), Pennsylvania (2), Spokane (1), Virginia (1).

The minutes of the last meeting were read, after which reports from the committees were called for.

In connection with that on publications, the suggestion was made that one answer might be given to the question so often asked by officers of the Junior Auxiliary, "What can we give the boys to do?" by sending them out in their parishes to gain new subscribers to *THE SPIRIT OF MISSIONS*. In this way a double good could be accomplished: the missionary magazine would be more widely circulated, and the boys themselves would receive a percentage which they could use in the increase of their missionary funds. A person obtaining five new subscribers whose magazines can be mailed to one address, is authorized to retain one dollar of the five as commission; if he obtains ten subscribers, he may keep three dollars, eight if he obtains twenty, twenty-five if he obtains fifty.

Inquiry was made as to the welfare of the Junior Auxiliary Publishing Company, and while it was stated that it had made good progress, and so far paid its way, with a small balance in the treasury, the sales had been rather many in a large number of dioceses, than of great quantities in any special instance, and the opinion was expressed that people seem disposed to get what missionary information they can without paying for it. Miss Stuart of Virginia reported that the Auxiliary had been given a column in the *Southern Churchman*, for news of both the general and diocesan Auxiliary, and asked the help of the officers present to make this opportunity of benefit to the Virginia branch.

Mrs. Twing read a short paper describing the methods of the parochial branch of the Auxiliary in Salem, Oregon, in regard to missionary reading, and in connection with this offered the following resolution:

Resolved, That members of the Auxiliary be requested to send the Secretary short papers, taking not more than five minutes to read, for presentation at the officers' meetings, and for print and private circulation among diocesan and parochial branches, the general subject of these papers being: "The Auxiliary as an Educator."

This resolution was adopted.

The Secretary announced that she had prepared a paper upon Lenten Work, urging that less importance be given to sewing during this season and greater stress laid upon prayer and study. It was asked that this paper be printed at once for distribution before Lent.

The following letter from the President of the Missouri branch was read, and the officers urged to carry out the suggestion contained in it:

"I thank you more than I can say for sending me the proof sheets of those wondrous missionary addresses [the papers prepared for the Missionary Council in Chicago]. I have just read them all. What a privilege! My heart beats rapidly, because they have stirred me to the depths. I want to distribute one hundred copies of the full pamphlet, when issued, to members of our Woman's Auxiliary, with my personal card. Will you send them to me? I enclose a draft to your order for five dollars, toward the expense of publishing them. I wish I could make it ten times as much. How would it do to ask the officers of the Woman's Auxiliary in every diocese to assist in the distribution of these pamphlets, and to call attention to them? One object of the organization of the Auxiliary is 'to increase the circulation of our missionary publications.' You have a right to ask our aid in this matter."

Attention was called to *The Church in China*, a magazine issued by the American Church Mission in the Valley of the Yang-tse, the first number of which had been just received from Bishop Graves. It is to be published in Shanghai, and sent each two months, post-paid, for one dollar to subscribers sending remittances and addresses to H. B. Graves, Geneva, New York.

The Committee on Missionary Workers reported many letters received from those offering for missionary work, and many openings to be filled, but a great difficulty constantly meeting them in the lack of funds, also in many instances in the lack of training. Miss Coles of Pennsylvania moved that applicants be tested, when practicable, in one of the Church training schools for

deaconesses, in New York or Philadelphia, and Miss Stuart of Virginia offered the resolution:

That the diocesan officers of the Woman's Auxiliary strive to support the Committee on Missionary Workers, by raising the necessary salary whenever new applicants, on their recommendation, shall be accepted by the Board.

Miss Jarvis of Connecticut moved :

That, as a thank-offering for the opening of the Church Missions House, and in memory of the first Missionary to the Gentiles, the Woman's Auxiliary provide at once for the sending out from these open doors of two women to the Gentile races in China and Alaska.

On motion of Mrs. Neilson of Pennsylvania, the following minute was adopted by a rising vote:

Assembled in the Church Missions House at the first meeting within its walls of diocesan officers of the Woman's Auxiliary, we desire to record our deep sense of gratitude to all who have helped forward this great enterprise, and our profound satisfaction that the Missionary Society of the Church has at last a worthy home, where it may carry on its blessed work without let or hindrance. Especially do we desire to call to mind the inspiration for this great undertaking as coming from the Rev. William S. Langford, D.D., the indefatigable General Secretary of the Board, whose courage dared him to hope for such a headquarters, and, with the sanction of the Board, to propose it to the Church, and whose unwavering trust and unflagging zeal have so largely helped to carry on the work to its completion, without diminishing a single contribution to missionary work. Believing, as we do, that the occupation of this splendid building, complete in all its appointments for its purpose, will inaugurate a new era in missions, and that from these splendid halls fresh inspiration will go forth to our people, we do reverently thank God and take courage.

With the doxology the meeting adjourned to assemble in the afternoon for farther consideration of Miss Jarvis's resolution.

Pledges had already been made at the morning meeting as follows :

Towards the missionary to Alaska: Connecticut, \$50; Massachusetts, \$50; Michigan Juniors, \$25; Newark, \$25; Calvary Church, Summit, \$25; New York Domestic Committee, \$50; New York Juniors, \$25; Pennsylvania Domestic Committee, \$50; Pennsylvania, Miss Coles, \$50; Virginia, \$25; Virginia Juniors, \$25; through the Honorary Secretary, \$250.

Towards the missionary for China: Connecticut, \$50; Michigan Juniors, \$25; Newark, \$25; Calvary Church, Summit, \$25; New York Foreign Committee, \$100; Pennsylvania, Miss Coles, \$50; through the Honorary Secretary, \$250.

To be appropriated as needed: Albany, \$50; Connecticut Juniors, \$25; Fairfield Archdeaconry, Juniors, \$25; Long Island, \$50; Minnesota Juniors, \$25; Montana, \$25; New Jersey, \$25; New York Juniors, \$25.

The missionaries under consideration were a teacher to be appointed as assistant to Miss Dodson, and one to go, as appointed, to Alaska. A plea was also made that the appointment of a third, to Africa, might be assured through this thank-offering. For this three hundred dollars had previously been promised from the Foreign Committee in the Diocese of New York, while a missionary society in Poughkeepsie had already pledged sixty dollars towards Miss Dodson's assistant.

The expense of outfit, travelling expenses and salary for first year of these missionaries would be :

For Alaska,	-	-	-	-	\$700 00
For Africa,	-	-	-	-	750 00
For China,	-	-	-	-	900 00
Total,					\$2,350 00

As \$360 of this amount had been pledged previous to the meeting, \$1,990 was left as the sum of the thank-offering, and the promises made on the day of the meeting amounted to \$1,450.

To raise the remaining \$540 needed the diocesan branches personally unrepresented were divided among the officers present, each undertaking to write to one or two, inviting them to share in this special gift, which, it is hoped, through years of faithful service in far-distant mission fields, will recall the opening day of the Church Missions House.

THE ONENESS OF MISSIONS.

WE have rejoiced to receive notice recently, that on Thursday, February 8th, the Bishop of New York will celebrate the Holy Communion in St. Bartholomew's Church, and at the same time the Missionary Bishops of South Dakota and Wyoming and Idaho, Bishop Penick in behalf of the Colored work, the Rev. Herbert Sowerby, late of the China Missions, and the Rev. D. Parker Morgan, D.D., Rector of the Church of the Heavenly Rest, for the Junior Department, will speak before the Committees of the Woman's Auxiliary in the Diocese of New York, and their friends.

For years these committees have worked side by side on parallel lines, but without community of interest. The Domestic Committee, formed from the Ladies' Domestic Missionary Relief Association which existed before there was a Woman's Auxiliary, has carried on its work as a diocesan committee of the Auxiliary since 1874, the Foreign Committee has, for the same period, worked beside it, while the Niobrara League by two years antedates them both. In 1874 a Freedman's Committee was also formed, which was finally absorbed in the Domestic Committee, but in the spring of 1890, under the same President, it was organized anew as St. Augustine's League.

Besides these four committees there is also that of the Junior Department, which differs from the others in its wider scope of interest, taking in all departments of missions.

The other committees, as we have said, have worked side by side for years, and yet apart. The work of one committee is Domestic, of another Foreign, of another Indian, of the fourth, for the Colored people of the South ; until a faithful attendant on any one of these might come to think that all the need of the mission field was concentrated in our western jurisdictions, or among the negroes of the South, or the Indians on the plains, or the Chinese, Japanese and Africans. So we hail with an especial pleasure this first of what we hope may be a long series of annual meetings of the committees in unison ; and rejoice to see that diocesan branch of the Auxiliary which is among the ablest and most helpful of all, following at last the example of many a weaker one, in show-

ing forth the oneness of our missionary interest and work, whether in our own land or in others, among people of whatever race or color.

ON MISSIONARY WORKERS.

A PAPER PRESENTED BY THE COMMITTEE ON MISSIONARY WORKERS AT THE MEETING OF THE AUXILIARY HELD IN CHICAGO IN OCTOBER LAST.

AT a meeting of the General Convention, held last autumn in Baltimore, the Board of Missions, acting upon the suggestion of the Secretary of the Auxiliary, authorized the appointment of several committees to aid the Secretary in various ways; and although these committees are wholly advisory, they may render valuable service.

The Committee on Missionary Workers, appointed by the Board of Managers, held its first meeting in New York, in December last (1892), and organized with Miss Coles, Pennsylvania, Chairman; Miss Loring, Massachusetts, Secretary; the other members of the committee being Mrs. Cox, Long Island, Miss Cornelia Jay, New York, Mrs. Halsey, Western New York, Miss Stuart, Virginia, Mrs. Lawver, California, Miss Ives, South Dakota, Miss Carter, Minnesota. Two meetings were subsequently held, at one of which two, at the other seven, of the nine members were present.

The object of this paper is to bring before the officers of the Auxiliary, as briefly as possible, the aims of the committee, the difficulties encountered, the opportunities presented.

The committee aims to reach all women wishing to enter the missionary field at home or abroad in any capacity; to assist them to such places as they may be fitted to fill, and to ascertain their fitness mentally, morally, physically and spiritually; as one of our committee has expressed it, to weed out unfit applicants. But the committee aims at more than the weeding process; it wishes to arouse, in women wavering or indifferent, a sense of the privilege and the obligation to serve Christ in the missions of His Church, the most important of all Christian efforts, the bringing the Gospel to those who have it not. It wishes to find the young women of good health, good education, and devout, who are willing to give themselves to this work, and to see to it that, in our deaconess training houses and other suitable places, they receive such training as may fit them for the highest positions the Church has to offer them.

It is manifestly impossible that the committee can do this important work without the cordial support of every officer of the Auxiliary, because it is through the officers we must learn of the candidates and their fitness; it is the officers who must bring the matter before their own diocesan branches, and who must raise the money, and arouse the interest. Do we realize the grave responsibility devolving upon us as officers, to bring the work in all its seriousness and importance before every parish, and every woman in every parish in our land? Have we enthusiasm for our work? If not, the Committee wishes to arouse enthusiasm in every heart.

The difficulties which confront the committee are many, but they are not insuperable, and in presenting them to you, it does so with the firm conviction that the Auxiliary is able to set them aside, and it asks you to do so. There are now upon its books applicants for every kind of work, from every kind of person, but few of them are thoroughly fitted and competent, and in some cases the true missionary spirit seems to be almost lacking. How few are ready to go wherever needed! How rarely one says, "I will go wherever needed"! To-day persons are needed in nearly all our fields. In China, a head for the Jane Bohlen School; in Africa, an assistant for Mrs. Brierley; in New Mexico and Arizona, a teacher for the Navahoes; in Southern Florida, a teacher for the Seminoles; in Alaska, a teacher. Where are the competent, consecrated women to fill these important places? Our Missionary Board and our Missionary Bishops,

already overtaxed, have not the necessary funds to pay the salaries of much needed helpers. In no single instance has a person offered herself, who has her own independent means of support.

The three most important and pressing difficulties, therefore, are, the lack of consecrated women willing to go anywhere the Church may send them, the support of women offering, and the right positions for them to fill. The opportunities are numberless. To-day there are several trained and valuable workers ready and anxious for service in the home field. Can we not see to it that support for them in the needy and desolate places where they can do such blessed service for Christ is provided? Shall not the Auxiliary make it its care that those wishing to be trained for the service of the Church, in our deaconess houses, shall receive the training on condition that they go to our distinctively missionary fields at home or abroad, or to some mission to the Colored people?

Many of those who apply to us for work as missionaries are for some reason disqualified for missionary work, while they are entirely competent for institutional or parish work. We should be very glad to put these persons in communication with the people needing such helpers, if applications were made to us; although, strictly speaking, they do not come under the head of "missionary workers."

We have been greatly struck with the difference between the women of this Church in the United States, and the women of the Church of England. In how few instances have the women of this Church, with the fortunes to do so, given themselves to the Church's missionary work. In England the instances are numberless. In the remotest part of the world English ladies, living often at their own expense, are doing wonderful work for Christ. Can it be that we are less consecrated than they? May it not be that we have failed to realize our duty in this particular way, and that we have neglected to drive home to the consciences of our members the necessity for personal sacrifices and personal service? Shall we not in the future endeavor, by our conversation, our example, our instruction to Sunday-school and Bible-classes, and in every way possible, to drive home the conviction that the gift of ourselves is of the first and greatest importance? Our possessions will then be freely given to the work we so dearly love.

The Committee on Missionary Workers asks the officers of the Auxiliary, and through them, the members of the Auxiliary, each seriously and prayerfully to consider how she can help in this great work. Can she personally, or by representative, go into the field? Can she not try to find some one, or many, who will support a worker in the field, or a student in a training house? Can we not try to get our institutions officered by trained and capable workers? Can we not each year bring at least one new and earnest and consecrated woman into the missionary field? What a splendid thing it would be if every prosperous parish, or at least every diocese, should have a missionary in the field and a missionary in training. Can we not aim for this?

Will not the officers of the Auxiliary at the meetings of the diocesan and parish branches offer special prayer for women of the right kind to offer for missionary work? The committee can do nothing without your aid. We ask it with confidence.

ABBY R. LORING,

Sec'y of Committee on Missionary Workers.

SOUTHERN VIRGINIA.

WE are sure that many readers of THE SPIRIT OF MISSIONS remember for years past the name and work of our faithful missionary, Mrs. M. M. Jennings, in Lunenburg county, Virginia. For them the following ac-

count of her life and work, furnished us by her daughter, Mrs. Attwell, will have an especial interest.

Mrs. Jennings was born in Lunenburg county, Virginia, just seventy-one years ago.

At the age of nine years she was sent to Philadelphia by her father, to be educated and reared by his cousin, a Scotch Quakeress. She remained under this influence for seven years, but finally, her father being dead, she preferred to identify herself more closely with her mother's race, and went to board with a Colored family. She was a pious, thoughtful child, and at the age of eighteen "professed" religion at Old Bethel Church, but afterwards joined St. Thomas's Protestant Episcopal Church. Her activity in this parish as a Bible reader and visitor to the sick and distressed endeared her to many. But this was the beginning, the training for nearly thirty years of heroic missionary effort.

At the close of the war, twenty years later, widowed, and having educated four children, she went bravely to work as a missionary and teacher to the freedmen, in Richmond, Virginia, assisted by her youngest daughter. But soon she began to think of the people in her native county. It was so remote from the railroad or other means of access that the mission boards would not send any one there to teach, so, during the summer months, when her other school was vacated, she would gather the children in the woods and teach them under a bush arbor, many of her pupils making a detour of several miles, because the former owners would not allow them to cross their farms, and looked with distrust upon this education, fearing a new menace to their domestic well-being.

Those coming to be taught were very ignorant. None knew the alphabet, not one knew the Lord's Prayer, and very few had even heard the Bible read. The pupils brought chickens and vegetables to a family who were brave enough to entertain her in their log cabin of two rooms. After three years the white planters found that instead

of education making labor antagonistic they were more industrious and trustworthy servants, and Mrs. Jennings was at last permitted to purchase some land, upon which she built a house and continued her school. For nearly four years she devoted herself to them unsalaried, far removed from the refinement or even comforts of living, and the most dreary, repulsive, social and domestic isolation.

About 1869, through the intervention and influence of her son-in-law, Rev. J. S. Attwell, the school was supported by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and was only closed this year. Mrs. Jennings always opened school with Morning Prayer, as laid down in the Prayer Book, and organized a Sunday-school. Therefore, when the Bishop was called upon to confirm the first class, he was greatly astonished that, in that distant region where none possessed the refinements of life, and few had seen a telegraph or railroad, the responses of the Protestant Episcopal Church were thundered out in concert by two hundred and fifty voices, young and old. In 1876 a member of Trinity Church, New York, gave money for a modest chapel.

Mrs. Jennings has taught three generations; sent out seventy teachers, who have secured certificates and taught in the public schools of Virginia and North Carolina. With the assistance of semi-monthly sermons from clergymen she has been enabled to register five hundred professing Christians. Her influence was very great. Far and near she was consulted by both whites and blacks on all kinds of business matters. Any person who could get Mrs. Jennings to say his word was good, could be credited from a pair of shoes to a farm. Her long life and devoted service has surely won from her Lord the greeting, "Well done, thou good and faithful servant."

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from December 1st, 1893, to January 1st, 1894.

ALABAMA—\$47.60

<i>Anniston</i> —Grace, Domestic	10 00
<i>Furmdale</i> —St. Michael's, General	5 20
<i>Florence</i> —Trinity Church, Mrs. S. D. Weakley, Domestic, \$4; Foreign, \$5	9 00
<i>Greensboro</i> —St. Paul's, Domestic, \$7.75; Foreign, \$7.75	15 50
<i>New Decatur</i> —St. John's, General	3 25
<i>Uniontown</i> —Holy Cross, General	4 65

ALBANY—\$498.98

<i>Albany</i> —All Saints' Cathedral, Domestic, \$254.26; Foreign, \$60	314 26
St. Peter's, Wo. Aux., Sp. for Mrs. Cornelia S. Stroth, South Dakota	10 00
<i>Cherry Valley</i> —Grace, "A Member," Domestic, \$40; Foreign, \$40	80 00
<i>East Springfield</i> —St. Paul's, General, for the deficiency	4 20
<i>Hudson</i> —All Saints', General	15 82
<i>Middleville</i> —Memorial, Domestic	2 63
<i>Morristown</i> —Christ Church, Domestic, 56 cts.; Mite Box No. 18,211, Foreign, \$1.58	2 14
<i>Palenville</i> —Gloria Dei, General	5 00
<i>Springfield Centre</i> —St. Mary's, General, for the deficiency	1 80
<i>Troy</i> —St. Luke's, Domestic, \$3.77; Colored, \$3.36	7 13
St. Paul's, Domestic, \$20; Indian, \$15; Colored, \$15	50 00
(<i>West</i>)—Trinity Church, Domestic	6 00

ARKANSAS—\$2.45

<i>Hope</i> —St. Mark's, Domestic	2 45
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CALIFORNIA—\$74.15

<i>Los Angeles</i> —St. Paul's, Wo. Aux., Sp. for Foreign Missions, at discretion of Mrs. Twing	50 30
<i>Oakland</i> —St. John's, Wo. Aux., Sp. for Foreign Missions, at discretion of Mrs. Twing	10 30
<i>Monterey</i> —St. John's, Wo. Aux., Sp. for Foreign Missions, at discretion of Mrs. Twing. <i>Pacific Grove</i> —St. Mary's, Wo. Aux., Sp. for Foreign Missions, at dis-	

cretion of Mrs. Twing	3 75
<i>San Rafael</i> —St. Paul's, Wo. Aux., Sp. for Foreign Missions, at discretion of Mrs. Twing	7 80
<i>Santa Clara</i> —Church of the Holy Saviour, Mrs. D. H. Leigle, General	2 00

CENTRAL NEW YORK—\$728.40

<i>Adams</i> —Emmanuel Church, Domestic	1 40
<i>Baldwinsville</i> —Grace, Domestic	11 00
<i>Cape Vincent</i> —St. John's, Foreign	2 00
<i>Cazenovia</i> —St. Peter's, Domestic, \$75; Foreign, \$25	100 00
<i>Elmira</i> —Trinity Church, Domestic	100 00
<i>Owego</i> —St. Paul's, Domestic, \$5.80; Foreign, \$2.80	8 60
<i>Oswego</i> —Christ Church, Domestic (of which Wo. Aux., 40 cts.), \$30.40; Wo. Aux., Foreign, \$2	32 40
<i>Oxford</i> —St. Paul's, Colored	24 00
<i>Rome</i> —Zion, Domestic, \$3; Foreign, \$6	9 00
<i>Seneca Falls</i> —Trinity Church, Domestic	100 81
<i>Syracuse</i> —Grace S. S., Domestic, \$1.84; Foreign, \$1.34	2 68
<i>Utica</i> —Grace, Domestic	300 14
<i>Waterloo</i> —St. Paul's, Foreign	22 37
<i>Watertown</i> —Church of the Redeemer S. S., Domestic	10 00
"Rev. A. G.," Foreign	2 00
"E. T. G.," and "S. A. G.," Foreign	2 00

CENTRAL PENNSYLVANIA—\$245.44

<i>Easton</i> —Trinity Church, Sp. for the aid of church work at Woodward, Oklahoma	11 23
<i>Harrisburg</i> —"B.," Domestic	10 00
<i>Jonestown</i> —St. Mark's, Domestic	2 22
Children of the Church Home and St. Mark's Church, Sp. for Wyoming (Washakie's appeal)	10 65
<i>Lancaster</i> —Miss M. K. Benjamin, for Bishop Ferguson's work, Africa, \$2; Alaska, \$2	4 00
<i>Mauch Chunk</i> —St. Mark's, Indian, \$25.69; Colored, \$26; S. S. for "Leighton Coleman" scholarship, St. John's College, Shanghai, China, \$40; Miss H. H. Baldwin, Domestic, \$5; Foreign, \$25	141 69
(<i>East</i>)—St. John's, Domestic	6 55

<i>Plymouth</i> —St. Peter's S. S., Foreign.....	6 00
<i>Reading</i> —St. Barnabas', Domestic.....	3 10
<i>Scranton</i> —St. Luke's, Domestic.....	50 00

CHICAGO—\$1,389.67

<i>Chicago</i> —St. James', Domestic, \$440; Colored, \$348; Foreign, \$129; Agnes B. Street, General, \$1; Douglas P. Street, General, \$1.....	919 00
Trinity Church, Domestic, \$172.74; Foreign, \$172.73; China, \$10; Japan, \$10....	365 47
<i>Galena</i> —Alice L. Sayder, contents Missionary Box No. 3,445, Domestic, \$3.70; Foreign, \$3.75.....	7 45
<i>La Grange</i> —Levi Blakeslee, Domestic, \$37.50; Foreign, \$37.50.....	75 00
<i>Oak Park</i> —Grace, Wo. Aux., for "Harriet Gustorf" scholarship, St. Mary's Hall, Shanghai, China, \$20; for salary of Bishop McKim, Japan, 75 cts.....	20 75
Branch Wo. Aux., Sp. for Mrs. Brierley's house, Africa, \$1; Sp. for Indian work under Bishop Gray, Southern Florida, \$1.....	2 00

COLORADO—\$6.15

<i>Pueblo</i> —Holy Trinity Church, Domestic...	6 15
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CONNECTICUT—\$793.95

<i>Bethany</i> —Christ Church, Rev. E. C. Bennett, Colored.....	2 00
<i>Bridgeport</i> —St. John's, for missions in the Western States and Territories, \$100; Domestic and Foreign, \$23.47.....	123 47
<i>Greenwich</i> —Christ Church (of which S. S., \$22.03), Domestic.....	50 00
<i>Groton</i> —Bishop Seabury Memorial School (of which Miss Mary R. Close, \$10); Domestic, \$13.55; S. S., Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China, \$5.....	18 55
<i>Hartford</i> —Church of the Good Shepherd, Domestic.....	95 71
Trinity Church, Domestic, \$86.15; for mission in California, \$25; Olympia, \$25; Spokane, \$50.....	186 15
Trinity College Chapel, Domestic.....	27 28
<i>Litchfield</i> —St. Michael's, Domestic.....	32 50
<i>Middletown</i> —Christ Church, Domestic.....	25 00
"A Friend," for Alaska.....	1 00
<i>Mystic</i> —St. Mark's, Domestic.....	2 56
<i>New Haven</i> —St. Paul's, Sp. for Bishop Leonard, Nevada and Utah.....	12 00
Trinity Church, Sp. for Bishop Wells, Spokane, \$108.15; Domestic, \$57.30.....	165 45
<i>Norwalk</i> —Grace S. S., the Bishop Ferguson class, Sp. for Bishop Ferguson, Africa.....	10 00
<i>Pomfret</i> —B. P. B. Cole, Sp. for Christmas gifts to the Missionary Bishop of Tokyo, Japan.....	5 00
<i>Roxbury</i> —Christ Church, Domestic.....	1 35
<i>South Glastonbury</i> —St. Luke's (of which S. S., 70 cts.), General.....	8 93
<i>Washington</i> —St. John's, Domestic.....	15 00
"E," General.....	10 00
<i>Woodbury</i> —St. Paul's, Domestic and Foreign.....	7 00

DELAWARE—\$203.44

<i>New Castle</i> —Immanuel Church, Domestic, \$33.61; Sp. for St. Paul's School Building Fund, Tokyo, Japan, \$3.83.....	37 44
<i>Wilmington</i> —Rev. T. Gardiner Littell, General, \$53; Sp. for Bishop Morris, Oregon, \$25; Sp. for Bishop Hare, South Dakota, \$25; Sp. for Bishop A. R. Graves, The Platte, \$25.....	123 00
St. Andrew's, Domestic.....	21 00
Branch Wo. Aux., for stipend of Miss Goepf, Japan.....	17 00

EAST CAROLINA—\$19.22

<i>Edenton</i> —St. Paul's, Wo. Aux., General....	10 00
<i>Hyde Co.</i> —St. George's, Domestic.....	5 00

<i>Pitt Co.</i> —St. John's, Foreign.....	2 45
St. Paul's, Foreign.....	1 77

EASTON—\$21.97

<i>Kent Co. (Fairlee)</i> —I. U. Parish, Christ Church, General.....	1 13
St. Paul's Parish, St. Paul's, General....	59
<i>Worcester Co. (Pocomoke City)</i> —St. Mary's Parish, General.....	3 00
St. Mary Anne's Parish, Wo. Aux., for travelling expenses of secretary.....	5 25
<i>Easton</i> —St. Peter's Parish, Christ Church, Domestic.....	12 00

FOND DU LAC—\$17.86

<i>Sheboygan</i> —St. Peter's, General.....	17 86
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GEORGIA—\$35.41

<i>Americus</i> —Calvary, Domestic.....	2 40
<i>Brunswick</i> —St. Mark's, Domestic.....	1 00
<i>Cartersville</i> —Ascension, Domestic.....	4 20
<i>Cave Spring</i> —Church of the Good Shepherd, Domestic.....	1 00
<i>Cedartown</i> —St. James', Domestic.....	3 35
<i>Macon</i> —St. Paul's, Domestic.....	17 40
<i>Frederica</i> —Christ Church, Domestic.....	6 06

INDIANA—\$3.00

<i>North Liberty</i> —St. Philip's, Domestic.....	3 00
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IOWA—\$35.00

<i>Fairfield</i> —Mrs. S. L. Hochuly, General ...	2 00
<i>Janeville</i> —Mrs. S. M. Taylor, Colored....	25 00
<i>Maquoketa</i> —"A Missionary Tithe," Domestic.....	5 00
<i>Nashua</i> —St. Mark's, Domestic.....	3 00

KANSAS—\$11.41

<i>Gerard</i> —St. John's, General.....	1 41
<i>Topeka</i> —Church of the Good Shepherd, Foreign.....	1 21
College of the Sisters of Bethany, Foreign.....	8 79

KENTUCKY—\$81.08

<i>Louisville</i> —St. Paul's, "R. A. R.," Colored, \$50; General, \$19.08.....	69 08
<i>Paris</i> —St. Peter's, Foreign.....	12 00

LONG ISLAND—\$16,894.80

<i>Brooklyn (Heights)</i> —Grace, Wm. G. Low, Domestic, \$100; Sp. for Bishop Holly, Haiti, \$100.....	200 00
St. James', through Wo. Aux., General..	28 00
St. Peter's, gift of the late Miss Helen Lawrence, for General Missions (in part).....	16,486 37
Miss Maltby's school and friends, Sp. for Mrs. Brierley, Africa.....	10 00
Mrs. J. Hazzard, Foreign.....	10 00
<i>Flushing</i> —St. George's, Domestic.....	42 83
<i>Huntington</i> —St. John's, General.....	5 25
<i>Setauket</i> —Caroline Church, Mite Chest No. 91,261, General.....	2 35
<i>Miscellaneous</i> —Branch Wo. Aux., for "Long Island" scholarship, St. John's College, Shanghai, China.....	60 00
"Anonymous," for sending new missionaries to Japan.....	50 00

LOUISIANA—\$2.00

<i>Williamsport</i> —St. Stephen's, General.....	2 00
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MAINE—\$72.65

<i>Eastport</i> —Christ Church S. S., Lenten Offering, General.....	25 50
<i>Portland</i> —St. Luke's Cathedral, General..	6 00
<i>Winn</i> —St. Thomas', General.....	1 15
<i>Miscellaneous</i> —Branch Wo. Aux., General	40 00

MARYLAND—\$1,000.88

Baltimore—St. Paul's, Domestic, \$400; Colored, \$50; Indian, \$50; Foreign, \$100	600 00
(Avalon)—St. Paul's Chapel S. S., for Bishop Hare's Indian work, South Dakota	4 37
Emmanuel Church, Sp. toward the medical expenses of Rev. Mr. Valentine, Africa, \$25; "A Member," toward Rev. Mr. Ingle's salary, China, \$5; Wo. Aux., for salary of Miss Ives, South Dakota, \$100; through Wo. Aux., for "A. M. Randolph" scholarship, St. Paul's School, South Dakota, \$60; Miss Longcope's Mite Box, for Indians, 30 cts.; Sp. for Rev. Mr. Pott, St. John's College, Shanghai, China, \$1; Sp. for Mrs. Pott's work among girls, China, \$1.30	192 63
Baltimore Co. (Towson)—Trinity Church, General	25 00
District of Columbia (Washington)—Incarnation, Sp. for Bishop Barker, Western Colorado	12 00
(Washington)—St. Paul's, Domestic, \$30; Foreign, \$23.22; Chapter of the Children's Guild, Sp. for Bishop Graves, China, \$9.10	62 32
(Washington)—St. Stephen's, Colored	7 00
Frederick Co. (Frederick City)—All Saints', five cent collections, Wo. Aux., Indian, \$9.25; Foreign, \$18.25; Mexico, \$8.70	36 20
Frederick and Washington Co's (Petersville)—St. Mark's Parish, Foreign, \$22.39; Sp. for Rev. J. L. Patton's school, Japan, \$5	27 39
Howard Co. (Dorsey)—"A Friend," Sp. for Bishop Johnstone, Western Texas	20 00
Prince George's Co. (Bladensburg)—B. D. Lounds, General	2 00
Washington Co. (Sharpsburg)—St. Paul's, General	55
(Lappon's Cross Roads)—General	45
Miscellaneous—Branch Indian Aid Society, Wo. Aux., for salary of Miss Ives, South Dakota	11 00

MASSACHUSETTS—\$1,566.75

Amherst—Grace, Domestic	13 54
Arlington—St. John's, Domestic, \$6; Foreign, \$3	9 00
Ashfield—St. John's, Domestic	1 60
Boston—Advent, Sp. for work at Hoffman Hall, Nashville, Tennessee	60 00
St. Paul's, Domestic, \$105; Colored, \$117.63; S. S. for "St. Paul's S. S." scholarship, St. Mary's Hall, Shanghai, China, \$50	272 63
Church of the Messiah, for "Bishop Randall" scholarship, St. Elizabeth's School, South Dakota	60 00
(Allston)—St. Luke's, Domestic	11 16
(Charlestown)—St. John's, Domestic	22 12
(Roxbury)—St. James', "A Member," Wo. Aux., Sp. for "Archibald Memorial" scholarship, St. Mark's School, Utah	20 00
(South)—St. Matthew's, "E. W. N., Domestic, \$10; Foreign, \$10	20 00
Cambridge—St. James', Ladies' Missionary Society (of which "Two Members," \$7), for Mrs. Brierley's work in Africa	17 00
C. Dennison Tower, Indian	1 00
Danvers—Calvary, Domestic	7 50
Fitchburg—Christ Church, for Eliza F. Drury Station, Africa	5 00
Great Barrington—St. James', Foreign	11 25
Greenfield—St. James', Domestic, \$17.74; Foreign, \$6.58	24 32
Malden—St. Paul's, Wo. Aux., Sp. for orphanage in Tokyo, Japan, at disposal of Mrs. T. H. Tyng	3 00
Mrs. Samuel Fuller, General	2 00
Shelburne—Emmanuel Memorial Church, Domestic	4 75
Stockbridge—St. Paul's, Domestic	15 00
Taunton—St. Thomas, Domestic, \$13.88; from legacy of Miss Mary Muenschner, General, \$50	183 88

Watertown—Church of the Good Shepherd, Domestic and Foreign	1 00
Winchester—Epiphany, Domestic and Foreign	50 00
"A Friend," Wo. Aux., for Mr. Chapman's work, Alaska	1 00
Miscellaneous—"A Churchwoman," toward a Domestic Bishop's salary	750 00

MICHIGAN—\$42.06

Bay City—"H. F. C.," Wo. Aux., for salary of Miss Bull, Japan, \$5; Sp. for Bishop Graves, China, \$10	15 00
Detroit—St. James', Domestic	8 33
St. Matthew's, Wo. Aux., Sp. for Bishop Ferguson, Africa	6 25
St. Stephen's, Domestic	2 93
Fenton—Mrs. M. B. Dibble, General	2 00
Marine City—St. Mark's, General	1 00
St. John—St. John's, Domestic	6 55

MILWAUKEE—\$33.75

Ashippun—St. Paul's Parish, Domestic	1 00
Menomonee—Grace Parish, Domestic	2 25
Milwaukee—St. James', Indian	25 00
Wauwatosa—Trinity Church, Domestic	5 50

MINNESOTA—\$41.69

Appleton—Gethsemane S. S., Domestic and Foreign	19 20
Crookston—Christ Church, General	4 89
Farmington—Mission, Foreign	1 50
Richwood—Holy Apostles', General	3 40
Wells—Nativity, Domestic	12 70

MISSISSIPPI—\$30.70

Meridian—Church of the Mediator, Domestic	4 10
Port Gibson—St. James', Domestic	3 70
Vicksburg—Holy Trinity Church, Domestic	21 15
Woodville—St. Paul's Parish, General	1 75

MISSOURI—\$335.26

Moberly—Christ Church, Domestic	1 00
St. Louis—Christ Cathedral, Domestic, \$302.70; S. S., General, \$1.25	303 95
St. Peter's Parish, Domestic and Foreign	17 76
St. Mark's Memorial, Domestic	7 55
Mite Box, General	5 00

NEBRASKA—\$22.70

Cedar Rapids—Trinity Church, Domestic	7 00
Central City—Christ Church, General	2 85
Fremont—St. James' S. S., General	7 00
Nebraska City—St. Mary's, General	5 00
Schuyler—Trinity Church, Domestic	85

NEWARK—\$123.92

Jersey City—St. John's, "A Friend," for Alaska	50
Orange—Grace, Wo. Aux., for "Mrs. Frances C. Henderson" scholarship, St. Mary's Hall, Shanghai, China	20 00
(East)—"S. F. E.," Foreign	10 00
Passaic—St. John's S. S., General, \$49.10; Sp. for Bishop Talbot's Cathedral Fund, \$25	74 10
Paterson—St. Paul's, Domestic	19 32

NEW HAMPSHIRE—\$69.05

Concord—St. Paul's, Colored	13 18
Lancaster—St. Paul's, Domestic	3 50
Hanover—St. Thomas', Foreign	2 21
Nashua—Church of the Good Shepherd, Domestic, \$21; Foreign, \$25	46 00
Branch Wo. Aux., General	4 16

NEW JERSEY—\$565.58

Beverly—St. Stephen's S. S., Junior Aux., Domestic, \$13.90; Indian, \$6.67; Col-	
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ored, \$6.98; Foreign, \$13.29; Mexico, \$10.86.....	51 70	South Dakota,.....	60 00
Bound Brook—St. Paul's, Domestic.....	11 66	(Fordham)—St. James', Wo. Aux., Sp. for Mrs. Brierley's house, Africa.....	5 00
Florence—St. Stephen's, Domestic.....	10 00	St. John Evangelist, Mrs. Jordan, Sp. at discretion of Mrs. Brierley, Africa.....	5 00
Dunellen—Holy Innocents', Domestic.....	3 00	St. Matthew's, Sp. for Miss Carter's Indian work, Minnesota.....	24 39
Freehold—St. Peter's, Domestic.....	11 00	St. Philip's, Sp. for Bishop Ferguson, Africa.....	53 00
Long Branch—St. James', Domestic.....	11 12	St. Thomas', Domestic.....	1,843 94
Moorestown—Trinity Church, General.....	25 00	Trinity Chapel, Wo. Aux., for Bishop Ferguson's work at Cape Palmas, Africa, \$20; "Rev. C. T. Olmsted (Divinity) scholarship, St. John's College, Shanghai, China, \$50.....	70 00
New Brunswick—St. John Evangelist, Domestic.....	56 00	Zion and St. Timothy's Chapel S. S., Lenten Offering, General.....	50 06
McRee Swift, General.....	25 00	"Anonymous," General, toward the deficiency.....	5,000 00
Penn's Neck—St. George's, General.....	4 15	"D. C. L.," Domestic.....	2,500 00
Plainfield—Grace, Colored, \$25; for Bishop Ferguson's work, Africa, \$70; Wo. Aux., for travelling expenses of secretary, \$1.25; Systematic Offering, for Alaska, \$25; Helping Hand Society, Sp. for St. Paul's School Building Fund, Tokyo, Japan, \$45.....	166 25	Mrs. Auchmuty, Domestic, \$500; Colored, \$200.....	700 00
Princeton—Trinity Church, Domestic.....	36 29	Mrs. C. E. Wright, Domestic.....	50 00
Salem—St. John's, Domestic.....	83 70	Frederick Clarkson, Domestic.....	50 00
Trenton—St. Michael's, Colored, \$10; Foreign, \$27.28; Sp. for Rev. Mr. Russell, for work among Colored people in Virginia, \$25.....	62 28	"D.," General.....	10 00
St. Michael's Chapel, Colored.....	6 43	(Harlem)—"H. W.," Domestic.....	2 00
Vineland—Rev. J. Liggins, toward sending two new men to Japan.....	2 00	Family Missionary Box, for Japan.....	1 00
		Nyack—Grace, General.....	40 00
		Missionary Box, Indian.....	6 15
		Poughkeepsie—Branch Wo. Aux., Sp. for Africa.....	7 00
		Rhinebeck—Church of the Messiah, thro' Wo. Aux., Sp. for Rev. Dr. Porter, Porter Academy, Charleston, South Carolina.....	30 00
		Sing Sing—St. Paul's, General.....	33 00
		White Plains—Grace Wo. Aux., Foreign..	45 85
NEW YORK—\$13,372.34			
Beechwood—St. Mary's, Sp. to build a guild room for St. Luke's Church, Detroit, Minnesota.....	25 00	NORTH CAROLINA—\$60.82	
Ellenville—St. John's Memorial, Domestic, \$5; for Bishop Talbot's work, Wyoming and Idaho, \$12.28; Foreign, \$6.....	23 28	Asheville—Trinity Church, Domestic.....	29 91
Irrington—St. Barnabas', through Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00	Franklin—St. Agnes', Domestic.....	1 00
Matteawan—St. Luke's, Wo. Aux., for freight on box to Haiti.....	2 00	Henderson—Holy Innocents', Domestic.....	3 00
New Brighton—Christ Church, Domestic, \$74.56; "A Member," Sp. for Rev. G. A. Harvey, Northwood, North Dakota, \$10.....	84 56	Lenoir—St. James' Church and Chapel of Rest, Domestic.....	5 00
Newburgh—St. George's, Domestic, \$100; Indian, \$50; Colored, \$50; General, \$24.51; Sp. for Rev. L. W. Applegate, Tacoma, \$12.....	236 51	Pittsboro'—St. Bartholomew's, Domestic..	3 68
Branch Wo. Aux., Mrs. Rogers, through Niobrara League, Sp. for Miss Carter's lace work, Minnesota.....	20 00	St. James' Chapel, Colored.....	2 23
New York—Calvary, No. 932, for Rev. C. Booth's stipend, Oregon.....	250 00	Tryon—Children's Thank Offering, Indian	1 00
Christ Church, Wo. Aux., toward support of a Bible reader in Japan.....	50 00	Miscellaneous—Branch Junior Aux., Sp. for hospital at Oneida, Wisconsin....	15 00
Grace, Foreign Missionary Society, Wo. Aux., for salary of Miss Williamson, Japan, \$350; Sp. for scholarship in Haiti, \$115; through Niobrara League, Mrs. Samuel Wetmore, for "Wyatt" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; Miss Nelson, for "Harvey M. Nelson" scholarship, St. Elizabeth's School, South Dakota, \$60.....	585 00	OHIO—\$54.23	
Holyrood Chapel, Domestic.....	4 00	Gambier—Church of the Holy Spirit, Domestic, \$17.75; New Mexico, \$5; Oklahoma, \$5.....	27 75
Holy Trinity Church, Domestic and Foreign, \$250; Wo. Aux., for freight on box to Haiti, \$2.....	252 00	Mansfield—Grace, Domestic.....	75
(Harlem)—Holy Trinity Church, Young Ladies' Foreign Mission Band, Wo. Aux., Sp. for Mrs. Brierley's Building Fund, Africa.....	25 00	Massillon—St. Timothy's, Domestic and Foreign.....	4 23
(Morrisania)—St. Ann's, Wo. Aux., Sp. for Mrs. Brierley's house, Africa.....	5 00	Oberlin—Wm. B. Chamberlain, Sp. for J. W. Walters, Liberia.....	11 50
St. Augustine's Chapel, Domestic, \$26.20; Foreign, \$26.30.....	52 60	Wakeman—Mrs. J. A. Beecher Domestic..	10 00
St. Bartholomew's, Woman's Missionary Society, Sp. for Bishop Talbot, Wyoming and Idaho, \$1,043; "Light Bearers," for "David H. Greer" scholarship, St. Elizabeth's School, South Dakota, \$60.....	1,103 00	OREGON—\$68.38	
St. Clement's, Domestic.....	66 00	Astoria—Grace, Domestic, \$10.60; Wo. Aux., Sp. for Foreign Missions, at discretion of Mrs. Twing, \$7.50.....	18 10
St. George's, Woman's Missionary Association, through Niobrara League, for "Theodore Crane Andrews" (In Memoriam) scholarship, St. John's School,		Holy Innocents', Domestic.....	1 90

PENNSYLVANIA—\$7,563.62

<i>Bryn Mawr</i> —Church of the Redeemer, No. 2,580, Domestic.....	56 83
<i>Clifton Heights</i> —St. Stephen's, Domestic.....	3 76
<i>Coatesville</i> —John Sensewer, Domestic.....	1 00
<i>Philadelphia</i> —Epiphany, Colored.....	96 44
Holy Trinity Church, Domestic, including the Missionary Bishop at Spokane, \$4,195.44, Colored, \$800; Mexico, \$200; "A Friend," Colored, \$500; for Bishop Hare's Indian work in Alaska, \$400; Sp. for King Hall, Washington, D. C., \$150.....	6,945 44
St. James', Sp. for Bishop Wells' work, Spokane.....	15 00
(<i>Hestonville</i>)—St. James' S. S., Junior Aux., General.....	5 00
St. Jude's, Colored.....	50 00
(<i>Manayunk</i>)—St. Stephen's, General.....	50 00
Wo. Aux., Miss Coles, Sp. for Bishop McKim, Japan, \$100; Sp. for Bishop Ferguson, Africa, \$100; Sp. for Bishop Graves, China, \$100.....	300 00
The Misses Blanchard, Sp. for Alaska, at discretion of Rev. Mr. Chapman.....	200 00
"A Friend," Sp. for Alaska, at discretion of Rev. Mr. Chapman.....	100 00
E. H. Brown, Domestic and Foreign.....	10 00
<i>Radnor</i> —St. Martin's, Junior Aux., Indian Upper Providence—St. Paul's Memorial, Colored, \$5.05; China, \$5.10.....	10 15
<i>Miscellaneous</i> —Pennsylvania Branch Wo. Aux., Domestic Committee, for salary of Missionary Bishop of Spokane.....	200 00
Freedman Committee, Wo. Aux. of Pennsylvania, "A Friend," Colored.....	100 00
Indian Hope Association, for travelling expenses of secretary Wo. Aux., General.....	5 00

PITTSBURGH—\$1,236.53

<i>Allegheny</i> —Christ Church, Domestic, \$60.03; Mr. and Mrs. F. R. Brunot, Domestic, \$1,000.....	1,060 03
<i>Sewickley</i> —St. Stephen's, General.....	12 50
Pittsburgh Branch Wo. Aux., for salary of Miss Goepp, Japan, \$25; for salary of Mrs. Clarkson, Virginia, \$25; for salary of Miss Francis, South Dakota, \$25; Sp. for Domestic Contingent Fund, \$50; Sp. for Foreign Missionaries' Insurance Fund, \$39.....	164 00

QUINCY—\$41.67

<i>Galesburg</i> —Grace S. S., Lenten Offering, General.....	7 00
<i>Knockville</i> —St. Mary's School, General.....	10 00
<i>Macomb</i> —St. George's, Foreign.....	1 20
<i>Peoria</i> —St. Paul's, Sp. for Bishop Barker's work, Western Colorado.....	23 47

RHODE ISLAND—\$397.13

<i>Barrington</i> —St. John's, Domestic, \$1.67; Indian, 80 cts.; Colored, 80 cts.; Foreign, \$2.67.....	5 94
<i>Lonsdale</i> —Christ Church, Domestic.....	40 69
<i>Providence</i> —Grace, Wo. Aux., for salary of Miss Bull, Japan.....	55 15
Church of the Redeemer, Wo. Aux., for salary of Miss Bull, Japan.....	7 36
St. Stephen's, Wo. Aux., for salary of Miss Bull, Japan, \$10; S. S., through Indian Aid Society, toward salary of Mrs. J. P. Johnstone, South Dakota, \$100.....	110 00
St. John's, Wo. Aux., for salary of Miss Bull, Japan, \$65.49; Sp. for work under Miss Marston, India, \$15.....	80 49
"A Lady," Colored.....	2 00
<i>Warren</i> —St. Mark's, Missionary Brotherhood, Domestic, \$24.25; Foreign, \$24.25.....	48 50
<i>Warwick</i> —St. Mary's, Wo. Aux., Sp. for Bishop Ferguson, Africa.....	10 00
Rhode Island Branch Wo. Aux., for salary of Miss Bull, Japan.....	27 00
Wo. Aux., Rev. W. R. Babcock, D.D., for salary of Miss Bull, Japan.....	10 00

SOUTH CAROLINA—\$167.65

<i>Aiken</i> —A. E. Quinby, Japan.....	2 00
<i>Charleston</i> —St. Luke's, Wo. Aux., Sp. for support of baby, St. Mary's Orphanage, Shanghai, China.....	10 00
St. Philip's, Wo. Aux., for Rev. J. Chapman's work, Alaska.....	20 00
<i>Cheraw</i> —St. David's, Wo. Aux., Sp. for support of baby, St. Mary's Orphanage, Shanghai, China.....	10 00
<i>Columbia</i> —Church of the Good Shepherd, Wo. Aux., Sp. for support of baby, St. Mary's Orphanage, Shanghai, China.....	10 00
Good Shepherd School, Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	15 00
<i>Greenville</i> —Grace, General.....	2 50
<i>Laurens</i> —Epiphany, General.....	2 50
<i>Spartanburg</i> —Advent, General.....	19 21
<i>Summerville</i> —St. Paul's, Domestic.....	11 66
<i>Union</i> —Nativity, General.....	2 78
<i>Woodruff</i> —E. H. Palmer, Japan.....	2 00
South Carolina Branch Wo. Aux., for support of Bible reader in Japan.....	60 00

SOUTHERN OHIO—\$330.06

<i>Cincinnati</i> —Christ Church, Domestic, \$46.72; "Rev. J. N. McCarty" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for "Rev. I. N. Stanger" scholarship, Utah, \$20; Sp. for Bishop Peterkin's hospital, \$3.....	94 72
(<i>Avondale</i>)—Grace, Domestic.....	35 00
(<i>College Hill</i>)—Grace, Sp. for Western Colorado Club-room.....	7 00
(<i>Mt. Auburn</i>)—Church of Our Saviour, Domestic, \$12.17; Wo. Aux., Sp. for Western Colorado Club-room, \$10.....	22 17
St. Paul's, Wo. Aux., Sp. for Bishop Brewer, Montana, \$5; Sp. for Rowland Hall, Utah, \$5; Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for salary of lace-teacher, Minnesota, \$5; Domestic, \$27.18; Foreign, \$27.17....	79 35
<i>Dayton</i> —Christ Church S. S., for "Rev. Jesse T. Webster Memorial" scholarship, St. Agnes' School, Osaka, Japan.....	40 00
<i>Lancaster</i> —St. John's, Domestic, \$1.87; Wo. Aux., Sp. for Western Colorado Club-room (of which Daughters of the King, \$5), \$10.....	11 87
<i>Marietta</i> —St. Luke's, Domestic.....	10 00
<i>Zanesville</i> —St. James', Sp. for Bishop Barker's work, Western Colorado.....	29 95

SOUTHERN VIRGINIA—\$122.43

<i>Augusta Co.</i> —Trinity Church S. S., for "Conway McN. Whittle" (Preparatory) scholarship, St. John's College, Shanghai, China.....	20 00
<i>Dinwiddie Co.</i> —A member of the family of the late Dr. Savage for African scholarship, St. John's School, \$25; Wo. Aux., for China, \$13.....	38 00
<i>Elizabeth City Co.</i> (<i>Fortress Monroe</i>)—Cen-turion, Domestic.....	9 43
<i>Halifax Co.</i> (<i>South Boston</i>)—"A Widow," General.....	5 00
<i>Norfolk Co.</i> (<i>Norfolk</i>)—Branch Wo. Aux., for "Bishop Johns" scholarship, St. Margaret's School, Tokyo, Japan.....	50 00

SPRINGFIELD—\$8.00

<i>Springfield</i> —St. Paul's Cathedral, General.....	8 00
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TEXAS—\$25.95

<i>Bastrop</i> —Calvary, Domestic.....	2 10
<i>Houston</i> —Christ Church, Domestic.....	22 35
<i>La Grange</i> —St. James', Domestic.....	1 50

VERMONT—\$126.78

<i>Burlington</i> —St. Paul's, General.....	107 75
<i>Cambridge Centre</i> —Holy Apostles', Gen-eral.....	

<i>Fairfax</i> —Christ Church, General.....	60	<i>Missoula</i> —Church of the Holy Spirit, Gen- eral.....	10 00
<i>Georgia</i> —Emmanuel Church, General.....	40		
<i>Jericho</i> —Calvary, General.....	50		
<i>Manchester Centre</i> —Zion, General.....	4 86	NEW MEXICO—\$11.85	
<i>Milton</i> —Trinity Church, General.....	50	<i>Albuquerque</i> —St. John's Mission, General	5 00
<i>Royalton</i> —St. Paul's, Wm. Skinner, Gen- eral, for the deficiency.....	5 00	<i>Eddy</i> —Grace, Domestic.....	6 85
<i>Windsor</i> —St. Paul's, General.....	5 00		
<i>Winooski</i> —Trinity Church, General.....	1 50	NORTH DAKOTA—\$3.65	
		<i>Devil's Lake</i> —Advent, General.....	2 40
		<i>Dickinson</i> —St. John's, General.....	1 25
VIRGINIA—\$38.36			
<i>Albemarle Co. (Glendower)</i> —St. Anne's Parish, St. John's, for Japan.....	2 00	NORTHERN CALIFORNIA—\$73.50	
<i>(Glendower)</i> —St. Anne's Parish, Christ Church, for Japan (of which M. V. Locke, \$3, \$7; "Anonymous," Sp. for Brazil, \$1.....	8 00	<i>Benicia</i> —St. Paul's, \$10; Rev. W. L. Clark, General, \$2.....	12 00
<i>Clarke Co. (Millwood)</i> —Christ Church, Wo. Aux., Sp. for Rev. J. Lindsay Patton's work, Japan.....	5 00	<i>Colusa</i> —St. Stephen's, General.....	10 00
<i>Fauquier Co. (The Plains)</i> —Grace, Foreign (The Plains)—Trinity Church, Foreign.....	12 22 5 24	<i>Eureka</i> —Christ Church, Domestic.....	10 00
<i>Lancaster Co. (Merry Point)</i> —Mrs. Fanny Curry, Foreign.....	90	<i>Mare Island</i> —Mission, General.....	20 00
<i>Rockingham Co. (Lynnwood)</i> —Grace Mem- orial, Misses Strager, Sp. for Brazil..	5 00	<i>Sacramento</i> —St. Paul's, General.....	13 85
		<i>Suisun</i> —Grace, General.....	7 65
		NORTHERN TEXAS—\$13.40	
		<i>Abilene</i> —Heavenly Rest, Wo. Aux., Sp. for Foreign Missions, at Miss Emery's dis- cretion.....	13 40
WESTERN MICHIGAN—\$21.00		OLYMPIA—\$2.30	
<i>Allegan</i> —Church of the Good Shepherd, Domestic.....	5 95	<i>Vancouver</i> —St. Luke's, Wo. Aux., Sp. for Foreign Missions, at Mrs. Twing's dis- cretion.....	2 30
<i>Benton Harbor</i> —Holy Trinity Church, \$3.65; S. S., 40 c's., Domestic.....	4 05		
<i>Hastings</i> —Missionary Box No. 47,462, Gen- eral.....	1 00	SOUTH DAKOTA—\$8.10	
<i>Kalamazoo</i> —Miss Mary Penfield, for China	5 00	<i>Deadwood</i> —St. John's, Domestic and For- eign.....	5 10
<i>Petaskey</i> —Emmanuel Church, General ..	5 00	<i>Lead City</i> —Christ Church, General.....	3 00
WEST MISSOURI—\$8.10		SOUTHERN FLORIDA—\$39.00	
<i>Neosho</i> —St. John's, Domestic.....	3 10	<i>Glen Ethel</i> —Mission, Domestic.....	2 09
<i>Springfield</i> —St. John's, "N. or M.," for Japan.....	5 00	<i>Lake Matland</i> —Church of the Good Shep- herd, General.....	23 25
		<i>Longwood</i> —Christ Church.....	1 66
		<i>Ocala</i> —Grace, General.....	12 00
WESTERN NEW YORK—\$774.19			
<i>Buffalo</i> —Ascension, Domestic, \$24.27; Sp. for Bishop Talbot, Wyoming and Idaho, \$24.18 ..	48 45	SPOKANE—\$2.25	
<i>St. Mary's-on-the-Hill</i> , Wo. Aux., Sp. for King Hall, Washington, D. C.....	10 00	<i>Sprague</i> —St. Matthew's Mission, Domestic	2 25
<i>Trinity Church</i> , Domestic, \$263.74; In- dian, \$10; Colored, \$30; Sp. for Bishop Talbot, Wyoming and Idaho, \$100.....	403 74		
<i>Geneseo</i> —Mrs. Angel, Wo. Aux., Sp. for Mrs. Brierley, to be used at her discre- tion.....	10 00	THE PLATTE—\$26.10	
<i>Lockport</i> —Grace, The Willing Circle of the King's Daughters, Sp. for scholarship in Logan Mormon School, Utah	20 00	<i>North Platte</i> —Church of Our Saviour, Do- mestic, \$6.80; Foreign, \$6.80; Wo. Aux., General, \$12.50.....	26 10
<i>Mr. H. Ballou</i> , Domestic and Foreign ..	10 00		
<i>Palmyra</i> —Mrs. W. R. Butterfield, Foreign	5 00	WESTERN TEXAS—\$45.10	
<i>Rochester</i> —United Congregations of Christ and St. Paul's Churches, Domestic.....	267 00	<i>El Paso</i> —St. Clement's, Wo. Aux., Sp. for Domestic Contingent Fund.....	25 00
		<i>Goliad</i> —St. Stephen's, \$1; Children's Mis- sion Society, \$1.70, General.....	2 70
		<i>San Antonio</i> —St. Paul's, General.....	17 40
WEST VIRGINIA—\$88.66		WYOMING AND IDAHO—\$38.35	
<i>Bluefield</i> —Transfiguration, Domestic.....	6 20	<i>Carbon</i> —Mission, Domestic and Foreign...	1 00
<i>Clarksburg</i> —Christ Church, Domestic and Foreign.....	10 00	<i>Cheyenne</i> —St. Mark's, Domestic and For- eign.....	6 75
<i>Point Pleasant</i> —Christ Church, Missionary Helpers, Sp. for Rev. J. L. Patton, Ja- pan.....	10 00	<i>Evanston</i> —St. Paul's, Domestic and For- eign.....	5 15
<i>Shepherdstown</i> —Trinity Church, Domestic, \$30.85; Foreign, \$19.11; S. S., for "Lit- tle Anna" scholarship, St. John's Mis- sion, Cape Mount, Africa, \$12.50	62 46	<i>Laramie</i> —St. Matthew's, Domestic and Foreign.....	13 00
		<i>Rainbow</i> —St. Thomas', Domestic and For- eign.....	5 95
		<i>Saratoga</i> —Mission, Domestic and Foreign	3 50
		<i>Sundance</i> —Church of the Good Shepherd, Domestic and Foreign.....	3 00
ARIZONA—\$11.75		FOREIGN—\$39.00	
<i>Prescott</i> —Advent, General.....	11 75	<i>China, Shanghai</i> —St. Mary's School, Wo. Aux., Pure in Heart Society, by sale of work, Sp. for support of Day-schools in Kia-ding and Fong-ta.....	39 00
MONTANA—\$14.00			
<i>Miles City</i> —Emmanuel Church, General...	4 00		

ACKNOWLEDGMENTS.

MISCELLANEOUS—\$3,170.17

Clergymen's Mutual Insurance League, Sp. for insurance Bishop Ferguson, Africa	14 00
"Anonymous," General	1 00
"Anonymous," Domestic	1 00
"Mrs. B.," Domestic	5 00
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund	20 00
"Anonymous," for African catechist	40 00
St. Mark's, Friendly League, Wo. Aux., Sp. for "St. Mark's" scholarship, Salt Lake City, Utah	10 00
Interest on Trust Funds, Domestic, \$1,551.86; Foreign, \$1,107.64; General, \$255.56; Sp. for African Boat Fund, \$14.11; income from bequest of Mrs. Ann S. Hough, Sp.	

to be paid to Mrs. Mary Lamoroux,
\$150..... 3,070 17

LEGACIES—\$5,000.00

Mich., Detroit—Estate of Hon. Henry P. Baldwin, to be safely invested and the income applied to the uses of the Society..... 5,000 00

Receipts for the month.....\$58,081 39
Amount previously acknowledged..... 61,095 82

Total contributions, legacies and specials
from September 1st, 1893119,177 21

APPROPRIATIONS, SEPTEMBER, 1893-1894.

DOMESTIC—(Of which for Indian Missions, \$44,835.00; for Missions to Colored people, \$59,300.00)	\$263,880 10
FOREIGN—	195,379 70
Total	<u>\$459,259 80</u>

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1893.

(Excluding Legacies and Specials.)

DOMESTIC—(Of which designated for Indian Missions, \$6,728.77; Missions to Colored people, \$3,465.12, including one-half of general offerings, \$18,332.86)	\$58,939 56
FOREIGN—(Including one-half of general offerings, \$18,332.85)	30,652 63
Total	<u>\$89,592 19</u>

Required from Jan. 1st, 1894, to Sept. 1st, 1894, for Domestic Missions	\$204,940 66
for Foreign Missions	164,727 07
Total	<u>\$369,667 73</u>

Deficiency, September 1st, 1893	\$28,386 94
Received toward the above in cash and pledges to January 1st, 1894	15,895 08
Balance of deficiency	<u>\$12,491 86</u>

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York.* Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from September 1st, 1893, to January 1st, 1894.

ALABAMA.

<i>Birmingham</i> —St. Mark's Mission, Colored.....	1 50	
<i>Carlouville</i> —St. Paul's.....	5 00	
<i>Forkland</i> —St. John's.....	1 20	
<i>Greensboro</i> —St. Paul's.....	5 00	
<i>Mobile</i> —St. John's.....	6 25	
<i>Tilden</i> —Grace.....	2 26	
		21 21

ALBANY.

<i>Albany</i> —St. Peter's.....	19 35	
<i>Lake George</i> —St. James'.....	2 42	
<i>Palenville</i> —Gloria Dei Mission.....	2 00	
<i>Troy</i> —Mrs. H. B. Dauchy.....	2 00	
St. John's.....	15 00	
		40 77

CALIFORNIA.

<i>San Francisco</i> —St. John's.....	10 00	
<i>San Mateo</i> —St. Matthew's School,...	1 33	
		11 33

CENTRAL NEW YORK.

<i>Baldwinsville</i> —Grace.....	10 00	
<i>Binghamton</i> —Trinity Church.....	20 00	
<i>Cazenovia</i> —St. Peter's.....	14 87	
<i>Greene</i> —Zion.....	15 02	
"E. T. G. and S. A. G.".....	2 00	
<i>Oxford</i> —St. Paul's.....	31 17	
St. Paul's.....	25 84	
St. Paul's, "A Member".....	2 50	
<i>Syracuse</i> —Grace.....	1 06	
St. Paul's.....	16 43	
<i>Utica</i> —Trinity Church.....	11 68	
Grace.....	177 68	
		327 75

CENTRAL PENNSYLVANIA.

<i>Allentown</i> —Grace.....	4 00	
<i>Ashland</i> —St. John's.....	70	
<i>Bellefonte</i> —St. John's.....	16 75	
<i>Birdsboro</i> —St. Michael's.....	12 74	
<i>Cole's Creek</i> —St. Gabriel's.....	2 00	
<i>Drifton</i> —St. James'.....	131 69	
<i>Mauch Chunk</i> —St. Mark's.....	35 58	
<i>Scranton</i> —St. Luke's.....	31 64	
<i>South Bethlehem</i> —Nativity.....	261 10	
		636 16

CONNECTICUT.

<i>Bridgeport</i> —Christ Church.....	10 00	
<i>Bridgewater</i> —St. Mark's.....	4 00	
<i>Danbury</i> —D. P. Gregory.....	2 00	
<i>East Haddam</i> —St. Stephen's.....	1 00	
<i>Greenwich</i> —Christ Church.....	25 00	
<i>Guilford</i> —Christ Church.....	20 00	
<i>Hartford</i> —Church of the Good Shep- herd.....	21 15	
Trinity Church.....	11 90	
<i>Middletown</i> —Christ Church.....	5 00	
<i>Berkeley Divinity School</i>		
<i>Middle Haddam</i> —Christ Church.....	5 45	
<i>New Haven</i> —St. Paul's.....	14 00	
St. Thomas'.....	7 40	
<i>Newington</i> —Grace.....	8 50	
<i>Newtown</i> —Trinity Church.....	27 05	

<i>Norwalk</i> —Grace.....	2 25	
Miss Anna B. Smith.....	5 00	
<i>Norwich</i> —Trinity Church.....	11 50	
<i>Pomfret</i> —Christ Memorial.....	64 50	
<i>Poquettanock</i> —St. James'.....	5 00	
<i>Plymouth</i> —St. Peter's.....	4 10	
<i>Glastonbury</i> —St. James'.....	1 50	
(South)—St. Luke's.....	9 53	
<i>Watertown</i> —M. Hemingway.....	25 00	
<i>West Haven</i> —Christ Church.....	6 38	
		292 21

DELAWARE.

<i>Delaware City</i> —Christ Church.....	21 47	
<i>New Castle</i> —Immanuel Church.....	5 40	
<i>Wilmington</i> —Rev. T. Gardiner Lit- tell.....	100 00	
		126 87

EASTON.

<i>Chestertown</i> —Emmanuel Church....	8 63	
<i>Elkton</i> —Trinity Church.....	8 00	
<i>Massey</i> —North Kent Parish.....	3 18	
<i>Pocomoke</i> —St. Mary's.....	3 67	
<i>Snow Hill</i> —All Hallow's.....	1 00	
		24 48

FLORIDA.

<i>Jacksonville</i> —"H. L.".....	10 00	
<i>Leesburgh</i> —St. James' Mission.....	2 75	
<i>Ocala</i> —Grace.....	2 50	
		15 25

FOND DU LAC.

<i>Jacksonport</i> —Holy Nativity.....	1 00	
<i>Oconto</i> —St. Mark's.....	1 75	
		2 75

INDIANA.

<i>Bloomington</i> —Trinity Church.....	1 00	
<i>Greencastle</i> —St. John's.....	1 00	
<i>Indianapolis</i> —Grace Cathedral.....	3 65	
<i>Michigan City</i> —Trinity Church.....	6 00	
<i>New Albany</i> —St. Paul's.....	1 50	
		13 15

IOWA.

<i>Chariton</i> —St. Andrew's.....		3 25
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LONG ISLAND.

<i>Astoria</i> —Church of the Redeemer...	10 00	
<i>Bay Ridge</i> —Christ Church.....	12 88	
<i>Brooklyn</i> —Calvary.....	3 00	
Christ Chapel.....	2 19	
Grace.....	95 91	
St. Ann's.....	30 00	
St. Martin's.....	5 10	
St. Michael's.....	12 13	
<i>College Point</i> —St. Paul's Chapel....	2 23	
<i>Garden City</i> —Cathedral of the Incar- nation.....	37 69	
<i>Great Neck</i> —Chas. C. Gignoux.....	25 00	
<i>Islip</i> —Emmanuel Church.....	10 00	
<i>Merrick</i> —Church of the Redeemer...	7 30	
<i>Richmond Hill</i> —Resurrection.....	6 15	
<i>Sag Harbor</i> —Christ Church.....	3 59	
		263 17

MAINE.

Dexter—Church of the Messiah.....	2 30	
Exeter—Holy Trinity Mission.....	1 70	4 00

MARYLAND.

Annapolis—St. Anne's.....	10 00	
Baltimore—St. Bartholomew's.....	5 00	
Glyndon—Reisterstown Parish.....	9 83	
Washington—St. James' Parish.....	5 00	
St. Paul's Parish.....	13 22	43 05

MASSACHUSETTS.

Allston—St. Luke's.....	16 54	
Brookline—St. Paul's.....	104 27	
Fitchburg—M. O. Crocker.....	25 00	
Lawrence—Grace.....	20 00	
South Boston—Church of the Redeemer.....	4 90	
Van Deusenville—Trinity Church...	2 85	
Watertown—Church of the Good Shepherd.....	4 88	178 44

MICHIGAN.

Brooklyn—All Saints'.....	1 50	
Jackson—St. Paul's.....	20 21	
Kalamazoo—Miss Mary Penfield....	1 00	
Marine City—St. Mark's.....	2 28	
Pontiac—Zion.....	10 00	34 99

MILWAUKEE.

Sussex—St. Alban's.....	1 55	
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MINNESOTA.

Anoka—Trinity Church.....	2 61	
Basswood Grove—St. Mary's.....	2 06	
Benson—Christ Church.....	2 70	
Henderson—St. Jude's.....	50	
Le Sueur—St. John's.....	1 25	
Sauk Centre—Church of the Good Samaritan.....	2 25	
Wabasha—Grace.....	4 25	
Wells—Nativity.....	5 30	20 92

MISSISSIPPI.

Grenada—All Saints'.....	2 60	
Port Gibson—St. James'.....	5 60	8 20

MISSOURI.

St. Louis—Christ Cathedral.....	87 25	
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NEBRASKA.

Auburn—Ascension.....	1 00	
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NEWARK.

Orange—Frances C. Henderson.....	10 00	
Grace.....	130 06	
Paterson—St. Paul's.....	15 76	
West Hoboken—St. John's.....	1 85	157 67

NEW HAMPSHIRE.

Keene—Rev. Edward M. Renouf.....	25 00	
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NEW JERSEY.

Burlington—St. Mary's.....	19 51	
Connecticut Farms—St. Luke's Chapel.....	2 03	
Eatonstown—St. James' Memorial...	2 00	
Elizabeth—Grace.....	5 00	
Freehold—St. Peter's.....	13 00	
Merchantville—Grace.....	1 00	
New Brunswick—Christ Church.....	21 52	
Plainfield—"F.".....	5 00	
Roselle—St. Luke's.....	3 75	
Salem—St. John's.....	22 89	
Swedesboro—Trinity Church.....	6 54	

South Amboy—Christ Church.....	5 12	
Vineland—Trinity Church.....	6 50	113 86

NEW YORK.

City Island—Grace.....	1 10	
Garrison.....		
Newburgh—St. George's.....	40 03	
New York—Calvary.....	260 00	
Holy Cross.....	1 28	
Holy Rood Chapel.....	4 22	
Incarnation.....	236 56	
St. Agnes'.....	105 23	
St. Augustine's Chapel.....	7 39	
St. John's Chapel.....	12 80	
St. Michael's.....	5 00	
St. Paul's Chapel.....	32 62	
Trinity Church.....	71 94	
Trinity Chapel.....	237 50	
I. M. Constable.....	50 00	
Mrs. J. R. Swords.....	10 00	
Mrs. Samuel Lawrence.....	10 00	
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